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THE CONTRIBUTION OF CATHOLIC EDUCATION TO DEMOCRACY

I

The difficulties of the age in which we are living may perhaps be explained by the fact that this is an age of transition. We have been reading and hearing lately a great deal about this changing world, and certainly we are cognizant of the utter confusion that exists in the minds of the leaders of the age as to just what sort of a change is taking place. We are being told that we should educate for a changing world, and, by the same authors, that we should educate for Democracy. Such writers either are purposely throwing dust, or they do not see that the so-called changed world may be a world without Democracy. None of us can overlook the fact that Democracy, as a form of government, is today in grave danger of completely passing out of the international picture. It is gone in Germany and in Italy. It will be gone in Spain, whatever be the outcome of that unhappy nation's civil war. It is gone in Russia, in Turkey, in Rumania, in Czechoslovakia, in Austria. It is tottering on the brink of disaster in many of the other smaller states of Europe and in South America. Recent events in France, where Premier Daladier is seeking almost dictatorial powers in his struggle with the labor factions, indicate a great weakening of the democratic processes there. If we are to believe men like Belloc, Chesterton, and Jerrold, true Democracy has long since given way in England to a sort of servile state, wherein great sacrifices of personal liberty have been made in the name of collective security.

In our own country, which has always been regarded as the champion of democratic living, unmistakable signs of conflict

are becoming apparent. The social and economic policies of the dictatorships are exerting a great pressure on the United States as on all democracies. Speaking of the absolute control that these nations exercise on the flow of trade, Secretary Wallace recently said, "It has been made necessary for the democratic nations—and many people are beginning to think that we are the only one left—to adopt corresponding policies."¹ The adoption of these policies has occasioned no end of alarm, for many view them as the first steps along the road to collectivism. As a result the Individualists and the Collectivists are at swords points. Those who preach liberty are branded as Anarchists, Communists, Fascists, Nazis, while those who preach security are tarred with the same stick and called the same names by the lovers of unhampered freedom. The result is an excess of confusion—a chaotic state in which there is much expressed concern over the future of Democracy, but little clear, logical thinking about ways and means of preserving it.

In politics, in economics, and in sociology this battle between liberty and security has been waging furiously for the past decade. Security for the people is certainly essential, but every step taken to establish this security has meant, and necessarily must mean, a curtailment by the state of individual liberty. This increasing power and control of the government over the lives of its people has given rise to a justifiable fear, that the much-to-be desired security can be had only under the regime of a totalitarian state. If this be true, then the death knell of Democracy has indeed been struck. But is it true? Can a nation provide for the general welfare and economic security of its people and still leave to them those hardly won liberties that constitute the essence of Democracy? If we answer this question negatively, then we must make our choice between a state with economic security guaranteed for all, or a state with unlimited freedom guaranteed for all. If we answer the question affirmatively, we are at once face to face with another question. How is the perfect balance between liberty and security to be struck and maintained? How shall governmental intervention be allowed and, at the same time, be controlled, and prevented from becoming totalitarian? This

¹ "Wallace Weighs Our Changing Farm Problem," in the *Sunday New York Times Magazine*, Nov. 27, 1938, p. 15.

is a fundamental issue that presents itself to economists and sociologists today. It is no less important a concern of educators.

II

Anyone familiar with history knows that governments and philosophies of life have ever attempted to maintain and perpetuate themselves through the medium of education. It is apparent to anyone familiar with current events that the present dictatorships are using the schools to great advantage in establishing and securing their positions. It follows that, if Democracy is to live here in America, our schools must play a tremendously important part in its preservation, in the sense that we must graduate from our schools and universities men and women equipped with ideas, attitudes, and habits of such nature as will enable them to meet all the complex problems of modern living, and solve them in a democratic way by democratic means. When the public school system was inaugurated about a century ago, its founders claimed that it would do that very thing. Subsequent history has proved them mistaken. Today there is a plethora of books and articles being written by public educators themselves, boldly proclaiming that the schools of the past have miserably failed to raise up a citizenry, adequately trained to live in and to perpetuate a Democracy. The truth of their criticism is borne out by the facts. Products of that education find themselves unable to cope with the problems of poverty and unemployment, problems which, in no small measure, have been created by their own intellectual and scientific genius. Despite great strides in science and technology, no cure has been found for the horrors of war. Racial and religious bigotries still thrive. Crime is on the increase. Millions of our people have lost that assurance of security which is essential to happiness and even to virtue. Class distinctions are becoming solidified. Discontentment is rife among the masses, and theories, diametrically opposed to the nature of Democracy, are finding supporters among the very people trained in the so-called democratic schools. We are faced with great issues like Communism and Fascism, Individualism and Collectivism, liberty and security, poverty in the land of plenty, and apparently no one knows just what to do about them. On every side there is confusion and chaos. Words and epithets and labels are flung about wildly

and impulsively, with no agreement as to their meanings and little objective fact to support their use. If this confusion, this lack of mental and emotional stability, is the result of a century of tireless educational effort, then indeed are the critics right in demanding a change in the entire approach to the problem of educating for life in a Democracy.

The realization of the failure of their schools to foster the ideas and attitudes conducive to democratic living is underneath all the recent efforts of public educators to discover some new formula. The modern agitation in the field of educational philosophy, the motive behind the demands for curriculum construction or revision, the inspiration of the Progressives, all have their root in the necessity of finding definite aims that will revivify the declining spirit of Democracy. Of a piece with all this, the National Education Association and the American Association of School Administrators have instituted the Educational Policies Commission for the avowed purpose of surveying and studying the school system and the democratic processes of life, to discover how the former may best serve the interests of the latter. To date, three important publications have been issued by this Commission—"The Unique Function of Education in American Democracy," "The Structure and Administration of Education in American Democracy," and "The Purposes of Education in American Democracy."² It is the intent of the Policies Commission to put these and subsequent studies into the hands of every teacher and educator in the public school system. Catholic educators also would do well to peruse these studies carefully, for the products of the Catholic schools are as much confused and perplexed by many modern problems as are the public school graduates. There is no doubt but that Catholics are interested in the preservation of Democracy, and yet even they are sometimes found numbered among those elements and defending those idealisms that eventually must destroy Democracy. There is some foundation in the accusation that the Catholic schools, while based on a sound democratic principle, have failed to relate this principle to actual practice in American economic, social, and political life. Such relating of principle to practice,

² These three books are published by the National Education Assn. and may be obtained at their offices, 1201 Sixteenth St., N.W., Washington, D. C.

through the medium of well-defined courses in Christian American citizenship, has been enjoined upon us by the Holy Father in his Jubilee letter to Catholic University.³ This being the case, we should be well acquainted with all the data of the Educational Policies Commission, and in a very special manner with its most recent study, namely, "The Purposes of Education in American Democracy."

III

This book is unique among educational treatises for various reasons. In the first place, it makes good and interesting reading, avoiding to a great extent the usual ambiguous, and sometimes meaningless, catch phrases that are scattered *ad nauseam* throughout most books of its kind. It is eloquent, scholarly, and literary. It is unique especially in that it is undoubtedly a sincere recognition on the part of public educators, that a school which ignores the spiritual values is really failing in its mission to the commonwealth. It is an admission by authorized representatives of public education, that no system of schooling, especially in a democracy, can hope to be effective, unless it has regard for the moral and ethical, as well as for the physical and intellectual.

One will scarcely find anywhere a more forceful or intelligent description of Democracy and its various processes than in the second chapter of this study. Its utter objectiveness and lack of bias is noteworthy. It condemns whole heartedly Communism, Fascism, Liberalism, Individualism, Collectivism, and all other ideas subversive to true Democracy. Following this, chapter three sets up the general purpose or aim of American education as "the fullest possible development of the individual within the framework of our present industrialized democratic society."⁴ This predetermined end must be incorporated in the curriculum in such a way that all the study and work of the student in the elementary grades, and on through to higher education, will point to its attainment. Supplying only the word "Christian," no disagreement can be found with this definition of purpose. From

³ The letter is contained in a folder, "Christian Democracy and Christian Citizenship," published by N. C. W. C., 1938, Washington, D. C.

⁴ "Purposes of Education in American Democracy," N. E. A., Washington, D. C., 1938; p. 41.

chapter four to chapter seven the general purpose is broken down into specific purposes, practically related to the processes of Democracy outlined in chapter two. First consideration is given to the Objectives of Self-Realization, and here we are told, rightly enough, that the first aim must be to develop in the student a proper appetite for learning—an inquiring mind. A new and important note is struck inasmuch as the old threefold division of the fundamentals into Reading, Writing, and Arithmetic is extended to a sixfold division, including Speech, Sight, and Hearing. It is a fundamental necessity for self-realization that a man be able to speak his mother tongue well and clearly and be able to observe and listen fairly and with critical intelligence. Health knowledge and correct health habits toward oneself, toward others, and toward the public generally are also stressed. A long neglected emphasis is placed upon the development of mental and esthetic interests for leisure time activity. Throughout all this, Catholics will find little or nothing to condemn, and much to learn. We have here rightly conceived and clearly expressed ideas, aptly descriptive of what a true Democracy should be, and a definition of aims with which we can agree.

While the Catholic Church does not officially sponsor one form of political government above another, we American Catholics are certainly in agreement with the thought of our Holy Father when we maintain that, for these times and these conditions, Democracy is the governmental form best suited to the interests of a happy and a virtuous life. We are therefore supremely interested in the preservation of Democracy and owe it to our church and our fellow-countrymen to cooperate to the fullest extent in any educational program likely to effect this preservation. Consequently, should we spot any issue or underlying theory in the program of the Policies Commission with which we cannot agree, it is not our place to stand aloof and waste our time in vain and destructive criticism. A spirit of cooperative and constructive help is what is needed from us, and a willingness to supply, where we are able, for the deficiencies of the public educators. The opportunity for such cooperation presents itself now in the study under discussion, for the Commission has fallen into an old error, one that we are able to correct—the error, namely, of confusing two concepts, which

are by no means identical, the concepts of purpose and the concept of principle.

Lest we be accused of the modern disregard for definitions, let us first decide what we mean by "purpose" and "principle." Webster tells us that purpose is "that which one sets before oneself as the thing to be attained." In this case it is citizenship in a Democracy. A principle is "a fundamental truth, a general truth; a general or settled rule or ground of action; a governing law of conduct." Principle is the point from which one starts. Purpose is the end of the journey. Purpose is the edifice one proposes to erect. Principle is the foundation on which one builds. Thus one might conceivably accept as a principle either the belief in God or Atheism, and then set out to erect on either of these a Monarchy, a Democracy, or a Socialistic State. Any of these political superstructures could be built on the same foundation, although, if any one of them is to have permanence, it will require a particular and sympathetic philosophical support. Witness the efforts of the Stalinist State to support itself on the basis of an atheistic education. It follows, then, that if we are to educate for a stable Democracy, we must look well to the principles upon which such a political regime can or will stand.

Democracy itself is a word that requires some definition. In the first place, it is not a philosophy, at least not in the wide sense of that word. At best it may be called a political philosophy. Strictly speaking, it is a form of government. As such it implies certain rights and duties pertaining to all its citizens. The rights which it guarantees come under the generic titles of personal, intellectual, and civil liberties.⁵ Specifically, it grants freedom of speech, freedom of assembly, freedom of the press, freedom of movement from place to place, freedom from police intervention and from compulsory military service, freedom of thought, of education, of religious life, economic freedom in the sense of freedom to choose one's own way of making a living, equality before the law, and self government. All of these rights carry with them concomitant duties among which are recognition of the rights of others to the same freedoms, a respect for

⁵"Liberty vs. Security," by Albert R. Bandini, in *Eccles' Rev.*, Nov., 1938, p. 412.

one's fellow-men and for their property, nay more, a positive concern for the welfare of one's fellow-men, the sacrifice of individual rights for the common good, the affording of equal opportunities to all to share in the resources and the wealth of the nation. Finally, as any good government must, Democracy establishes sufficient economic security for all its people.

From all these and similar other implications we may formulate a tentative definition. Democracy is a *form of government in which the supreme political power is retained by the people and exercised by their elected representatives to this end, that necessary economic security be proportionately balanced with the greatest possible amount of personal, intellectual, and civil liberty, as will best guarantee the individual's pursuit of his own happiness, and the general welfare of the collective nation.* Thus it is seen that Democracy is essentially a balance. By its very nature it must maintain an equipoise—an equilibrium. The steadiness or composure of this balance must depend not on the Democracy itself, but upon the foundation, the fulcrum, on which it is mounted. Since it is a balance, it demands some flexibility, some room to fluctuate. It demands no less, and for the same reason, some point of rigidity. Democracy needs a steady, unvarying, and universally accepted principle as the fulcrum on which it can balance liberty with security. Democracy itself cannot be the principle, any more than a lever can be its own fulcrum. Education for Democracy demands the recognition and the indoctrination of such a principle.

IV

If there is any fault to find with the education of the last century (and it seems that there is), it does not consist in the choice of a purpose or purposes inimical to Democracy, but in the adoption of a principle on which Democracy could not stand. That principle was Secularism, which means of, or pertaining to, this world, or to things not spiritual and eternal, but material and temporal. A secularist, to quote Webster again, is "one who theoretically rejects every form of religious faith and worship, and who opposes church intervention in education and other civil affairs." The word "theoretically" is important. As far back as the revolutionary period our philosophy in America was becoming secularized. We are accustomed to re-

gard the founders of our nation and of our schools as eminently religious men. They were, in the sense that they believed in God, attended church, and paid homage to the external practices of religion, but theoretically they were growing cold toward definite forms of religious faith and worship. The lodge was replacing the church. They were in the process of reacting against the unbalanced supernaturalism of Calvin and Luther and were feeling the effects of the French Enlightenment. Much of the philosophy of men like Washington, Jefferson, and Franklin was colored by the growing continental Rationalism.* Enamored of the free, limitless exercise of man's physical and intellectual powers and obsessed, perhaps, with the opportunities for worldly wealth which the new world presented, they were beginning to break away from, or to neglect, spiritual and supernatural values. At the most they were Deists, who imagined God as creating His world and then disregarding it; of creating man and then leaving him to go his merry way alone. They put small stock in such doctrines as the intervention of God in the affairs of men. For them the proper study of man was not God, but man. Materialism, Naturalism, Liberalism, Rationalism—these were the governing philosophies, and all of them had their center of reference definitely in temporal and worldly things. All of them either denied God or relegated Him to a position of very minor importance. All of them were, in a word, secular. Very early in our history religion had become something detached from the every-day life of man, and there arose those ideas that religion has no place in education, in business, or in politics—all of which are ideas of the secularist.

With such a pervading spirit in the early life of the nation, it is not surprising to find that in the public school system, as it was finally established under the guiding influence of men like Horace Mann, God and religion were given a relatively unimportant place. The philosophy of those schools was completely secular and the values sought by them were predominantly materialistic. The system did not lack definite purpose. Its general aim was to educate for life in a Democracy, but it was based on an underlying principle incapable of maintaining

* For a further discussion of this point see "Religion in Public Education in the U. S.," Isaac Daughton in the *Inter. Educ. Review*, 1933, No. 2, pp. 88-99.

such a life. The child in the public school was encouraged and taught how to "get ahead" in a purely material sense. He was taught to die, if needs be, for the liberty which gave him the unhampered chance to "get ahead," but he was left unaware of any basic check on his continuous "getting ahead." The value of his education was stated in terms of dollars and cents. How successful he became was determined by material measures—by the size of his bank deposit, the number of bathrooms in his house, two cars in his garage, and a chicken in every pot. This was material Secularism at work, and by allowing for an over-emphasis on liberty it upset that balance so necessary for democratic living. It fostered the growth of rugged individualism and "bossism" in politics. It set the stage for the swing to the left that is so justifiably feared today. It was not and can never be a basis on which to erect a true Democracy.

In the "Purposes of Education in American Democracy," the Policies Commission recognizes this fact. Although there is no chapter specifically devoted to principles, we are able to discover, from scattered references throughout the book, that the Commission does assume their necessity. It is with these that we Catholics must be concerned, for in them we find grounds for disagreement. Undoubtedly, the old material Secularism has been rejected. This is a definite step in the right direction, but it does not imply, as the unwary might suspect, that public educators have swung completely around to the Catholic point of view. When we examine what principles the Commission would substitute for the old Secularism, we find that it is just another form of secularism—humanistic, instead of materialistic.

We read that, in the actual determination of what the general purpose should be, it is necessary first to establish certain "preferences, choices and values,"⁷ and again that "The most potent and universal bases for determining these objectives are those which deal with ethical and moral standards."⁸ What is sought is a program of social action based on "some accepted scale of values judged by moral and ethical standards."⁹ Hence there is the admission of the need of a principle, or principles, on which to erect the general aim. However, something akin to

⁷ "Purposes of Education in American Democracy," N. E. A., Washington, D. C., 1938, p. 1.

⁸ *Op. cit.*, p. 5.

⁹ *Op. cit.*, p. 2.

the old policy of shying away from logical but distasteful conclusions is evident. Philosophy of life and religion are treated as synonymous terms. The absolute necessity that every man develop a philosophy or a religion is readily admitted. It is, in fact, insisted upon that the school offer the means to each one whereby he may formulate a religion, but the Commission is obviously hard put to it to reconcile this idea with the traditional policy of public education to be indifferent to particular philosophies and religions. Mention is made of God and of religion, but always there is a vagueness, an uncertainty about it. In every such passage the author seems to be hurrying past fearfully, fearful, perhaps, that he might find the true principle where he does not want to find it. We read that "The development of a philosophy of life, or a religion, is based on the learning process,"¹⁰ but we look in vain for the suggestion that religion be actually included as part of the school curriculum. It is recommended rather that the student be left free to "choose that form of religious expression or outlook which (he) finds most completely satisfying."¹¹ This is evidently Pragmatism. In other words, the Commission still adheres to the theory of relative morality—a way of life determined "by the prevailing scale of social and personal values."¹² It wants a God-fearing nation to arise out of an educational program that is unwilling or afraid to teach children about God, and unwilling to admit that morality ultimately depends upon the eternal unchanging law of God. It is ready to offer courses of guidance toward a multitude of secondary ends; but toward that end which it confesses to be the basic one it will offer no guidance at all. The proposed substitute for the principle of material Secularism, therefore, is far from being Theism or Christian Supernaturalism.

What, then, is the proposed substitute? We must search it out from among scattered sentences, phrases, or paragraphs. There is no definite statement of it. If there is any preference or choice of an absolute value or ideal, it is the ideal of citizenship. The Democratic State is posited as an ultimate ideal in itself. Apparently there is nothing to be sought beyond that purely secular idea that, whatever best serves the interests of

¹⁰ *Op. cit.*, p. 71.

¹¹ *Op. cit.*, p. 69.

¹² *Op. cit.*, p. 42.

the state, or of society as a whole, constitutes the ultimate good of man. This looks very much like the substitution of state worship for the worship of God. While the need of man to worship something is recognized, the Commission shrinks from telling him plainly to worship God for that would logically entail on the part of the schools the duty of teaching him how to worship God. The issue is clouded, if not neatly side-stepped altogether, by holding up the state or society as the ultimate. Moral living and good character are to be developed out of training in citizenship or sociology alone. This smacks very strongly of Nationalism or Communism. Yet, the entire study is replete with condemnations of both Nationalism and Communism. The human rights of the individual are extolled eloquently and passionately. The old economic Liberalism is denounced in no uncertain language. Individualism, Collectivism, and the dictatorships are equally rejected. It would be very difficult to fathom such apparent contradictions, if we did not know that the educators were trying hard to admit the idea of the brotherhood of man, borrowed from the teachings of Christ, without admitting Christ Himself. They want a principle, a fulcrum on which the conflicting tensions of Democracy can be secured. They see clearly enough that Democracy cannot exist in an atmosphere of complete and unchecked liberty with its consequent lack of security, or in an atmosphere of complete security with its consequent sacrifice of personal liberty. They appear to be sincere in their reaction to materialistic Secularism, but, unconsciously perhaps, due to their own backgrounds and their unwillingness to accept God as a principle, they are drifting willy-nilly into some sort of National or International Socialism. The best we can say of them is that they have exchanged the old Secularism for a new kind of Humanistic Secularism. We cannot agree with this substitution, but we need not and should not cry them down on this account. Accepting their sincere desire to maintain Democracy, we owe it to our country and to God to point out that any sort of Secularism is inimical to Democracy, and that the only principle capable of furnishing a safe and lasting foundation is Christian Supernaturalism. It is essential that this principle be positively taught and integrated with the entire curriculum, if Democracy is to survive.

It may be objected that the products of the Catholic schools

of the past century were not always themselves paragons of democratic living. Unfortunately, this is true. Even the graduates of the Catholic system have been guilty of greed and selfishness, of Individualism, of "Bossism" in politics, and of other crimes tending to weaken the democratic processes. Where our system failed, however, it did so, not because of our principles, but for other and very specific reasons. In the first place, we constituted a handicapped minority forced to struggle against the trend of the majority. As the Jews of old were frequently touched by the surrounding pagan ideologies, we were affected by the Secularism that pressed in on us from every side. In our efforts to keep up with the public schools we sometimes were forced to follow them too far. Professor Hutchins is right in saying that the fault of the Catholic schools lies in the fact that they are not Catholic enough. Sometimes, too, be it said to our shame, we compromised from fear of ridicule or antagonism. Our chief fault, however, seems to have been that, while we possessed the right principle on which to build a democratic life, we failed to relate this principle to our purpose—that is, we did not consciously and directly aim at training for American citizenship on the bases of these principles, as we have now been commanded to do by our Holy Father himself.¹³

We must acknowledge the validity of the aims or purposes outlined by the Policies Commission, and positively point our education toward democratic life. The Commission in turn must be made to see the validity of our principles. Together we may organize a really democratic system of education. A philosophy that is atheistic or pantheistic must inevitably lead to the conclusion that man is the result of blind chance or a mechanical being completely determined in all his acts, and hence irresponsible. If this is true, Democracy is an absurdity. Democracy implies a balance, and this in turn implies the necessity of a sense of responsibility. The Policies Commission readily admit this when they say, "Democratic behavior observes and accords to every individual certain unalienable rights and certain inescapable corollary responsibilities."¹⁴ Secretary Wallace also admits it in these words, "We cannot preserve

¹³ "Christian Democracy and Christian Citizenship," N. C. W. C., Washington, D. C., 1938.

¹⁴ "Purposes of Education in American Democracy," N. E. A., Washington, D. C., 1933, p. 8.

those virtues unless we retain certain spiritual qualities. Democracy can survive and prosper only if the citizen feels personally a sense of responsibility to it, only if he is willing to accept the necessary disciplines, only if he feels in his heart a very real allegiance to the general welfare."¹⁸ Responsibility implies that we are answerable to someone for something. A soldier is responsible to his officer for his conformity to military discipline. An employee is responsible to his employer for his work. Man generally is responsible for all his free, human acts. To whom is he responsible? Either to God, or to some other man, or to the Collective State. If he is responsible ultimately to the state, he must acquiesce to some form of Collectivism. If he is responsible to another man, it will be eventually to the strongest man, and he must then accept a dictatorship. If he is responsible ultimately to God, Democracy, while not inevitable or necessary, is at least possible.

A people who believe in God; who believe themselves to be dependent on God, and still distinct from Him; who believe themselves to be free beings responsible for their free acts to God—such a people can sustain a Democracy. A people who recognize a divine, eternal law, because they are "theo-centric"; who respect themselves as men, because God deigned to become a man; who respect one another, because they are all equally dignified by their membership in the kingdom of that God-Man—such a people, and such a people alone, can live by democratic processes. True education for life in a Democracy must profess and positively teach these principles, and these are the contribution of Catholic education. It is not enough for public educators to discover that "Thou shalt love thy neighbor as thyself" is a law of God. They must also discover that this is but the second great commandment, and that the first is, "Thou shalt love the Lord thy God."

We may never be able to lead them to this discovery, but, as has been said before, we owe it to God, to our country, and to ourselves to try.

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¹⁸ "Wallace Weighs Our Changing Farm Problem," Sunday *N. Y. Times Magazine*, Nov. 27, 1938, p. 17.

IS MODERN CULTURE DOOMED?—II

Characteristics of Modern Culture

Modern culture, with its corresponding civilization, besides possessing all the properties which belong intrinsically to the essence of culture, has certain other qualities that impress upon it the peculiarly modern stamp. When we look at it critically and compare it with other cultures, we readily perceive the salient and distinctive characteristic that marks it off from any and every other culture. What strikes us at first sight is the heretofore unparalleled technical advancement, in inventions that make dominance over nature easy for man, in mechanization of labor, in the increase of comforts and pleasures, with a corresponding attitude toward life itself. These qualities cannot be overlooked because they lie, so to speak, on the very surface of modern culture.

These qualities, however, do not exhaust the essence of that culture in the case of persons who are breaking away from the ideals that humanity has cherished up to now. With such, modern culture expresses itself as a distinctive spiritual organization having a corresponding internal fabric, and its ideals represent no more than external attributes. In contrast thereto, the true essence of modernity, looked at from its inmost aspect, penetrates to the very depth of their souls and reveals itself in its attitude, characteristics, and aims.

Were the investigator minded to bring both modern culture and modern civilization under the same principles, for the purpose of introducing unity into his representation of them, he would be due to experience a great disappointment. For at every step a Janus-faced countenance is disclosed and jarring contradictions appear. The cause lies in the fact that two co-existent cultures are discernible in modern western culture. These are the traditional or Christian and the anti-traditional or materialistic. Externally, they assume a resemblance and often appear under a common form. The representatives of the one and the other strive in the same way for new achievements in the different branches of knowledge and for means to facilitate human life and to invigorate its pulse. In this sense they have

equal merits. They differ, however, in a fundamental matter, namely, in their ideology and in the attitude they take toward the whole of reality and toward life itself.

a. Traditional Culture

Traditional culture is rooted in the very beginnings of humanity. Its traces are evident wherever man's thought rises into the world beyond. As the latest ethnological investigations reveal, there has never been a nation in history that did not have some religious creed or other and did not acknowledge its dependence on Divinity. If any nation surpassed other nations and rose to a higher plane of spiritual development, its culture took form correspondingly, and was based on the recognition of the Divine Law and man's duties toward Divinity.

High flights of culture have always accompanied the bold and unhampered winging of thought in the direction of the Creator. This phenomenon is as manifest among the Egyptians, the Babylonians, the Chinese, and the Persians as it is among the Greeks and Romans, on whose spiritual attainments modern western culture is based.

All the great thinkers and philosophers, who in the full sheen of their genius cast before themselves the colorful rainbows of bold and extensive syntheses indicating new roads for the further development and perfection of culture, have prominently represented God not only as the Creator but also as the purpose and model of human life. And the more their intellects developed in creative capacity, the purer have been their ideas of Divinity and the more intimate has been their union therewith.

We see this, for instance, in the Greek philosophers. Thus, according to Heraclitus, the Divine Logos is apparent in the human conscience as the norm of action. With Anaxagoras, God, as intelligence (*Noûs*), grants enlightenment to men and points out the road which leads through life. With Socrates, God, as Daimonion (*Δαίμωνιον*), speaks in our conscience, teaching, admonishing, and encouraging us to virtue.

In the teaching of the two greatest philosophers, Plato and Aristotle, the idea of God purifies, perfects, and raises itself to the heights of the absolutely perfect Being that maintains harmony and order in the universe.

With Plato the conception takes on the real form of the highest idea of Goodness, which entices the mind and draws it toward harmony, toward unity with itself in the realm of ideas, necessitating mastery of the body and its subjection to the sway of the spirit as an essential condition, an indispensable means to this end.

According to Aristotle, God, as the First Immovable Mover (Πρῶτον Κινεῖον ἀκίνητον), as the Creative Force quickening all beings, as Energy (Ἐνέργεια) ever active, moves man and draws him to Himself, his final end.

According to Plotinus, God, being infinitely perfect, exalted above everything that exists besides Himself, and therefore, also called Non-existent (μη ὂν), as a Being maintaining the cosmos alive by His creative force, and therefore called the One (ὁ ἓν), must be the object of man's supreme desire. The fruit of his unceasing efforts, of uninterrupted self-perfection, of continual mortification will be his spiritual union with God. On the other hand, the height of man's ambition should be an increasingly strong desire and intensified love to the end that this union be consummated in the mystic intoxication of ecstasy.

(1) *Traditional Jewish Culture*

With traditional culture, from the very beginning of its existence, are interwoven in an indissoluble union religious truths that God revealed to the human race at its outset. These pertain to the origin, the fall, and the destiny of man. Though they have undergone various distortions in the course of time, they have never been entirely lost sight of.

The consummation of these truths is found in the revelation given to the Jews through the mediation of Moses and the prophets. That revelation contains a clear, though as yet incomplete, conception of God; it discloses to man new horizons of a faith founded on the authority of the Creator Himself and adds to human culture an exceptionally precious worth, which enriches and perfects its ideology. Having once been set the task of maintaining in its purity the conception of God and of cultivating the Messianic idea, it was confined to one nation alone and characterized by its temporary status. For this reason, we find no internal dynamism or universalism displayed in the activity

of its official representatives. That particularism of thought and action was a clear indication that the Jewish revelation was only preparatory to the Christian revelation. Under conditions such as these, its endowment with a world-wide radius involved a serious danger to the very purity itself of religious conceptions.

(2) *Traditional Christian Culture*

Universalism along with dynamism appears first in the Christian religion. It is not only the consummation of the revelation of the Old Law of Moses and the fulfilment of the great promises given to man by God, but also the culmination of traditional culture.

This refers above all to its purest and unblemished form—the form in which it is expounded by the Catholic Church. The highest purpose of man is here marked out clearly and distinctly. That purpose is God and His glory. Seeking these at every moment and in every detail of his life, man finds also his greatest happiness.

This goal is reached by spiritual perfection, mastery of self and creative cooperation in the works of God. With the constant help of actual grace given to him in life's daily toil, man frees his soul from the harmful influence of a nature polluted by sin.

Through Sanctifying Grace the soul of man rises to the heights of Divine sonhood and lives a supernatural life. And he owes his elevation and all the rights and privileges connected with it entirely to the sacrifice of Christ, Who is the living model of his soul.

Toil, unremitting efforts, and suffering inure his soul, enrich it with merit, while good deeds increase its future glory. Earthly life is a trial and at the same time a preparation for the glorious participation in the eternal life of the Creator Himself.

Thus, in the Christian religion, God occupies the central place in relation to man. He is not only man's origin but also his life and end. This Theocentrism, however, being based on Christocentrism, neither suppresses, oppresses, nor abases man; on the contrary, it raises him above his own limitations and misery, above the whole reality of the world, and reveals to him his real

dignity, compared to which all earthly splendor is but the palest glimmer.

Theocentrism, so strikingly evident in the Christian religion, is equally manifest in the whole of traditional culture upon which it is based. This statement is quite intelligible if one reflects that religion is that factor in culture which stamps it with the deepest imprint and furnishes it with the directives best suited for its development.

Man stands before God, on the one hand, as dependent upon Him in everything, and, on the other, as an imitator of Him, but yet a self-determining co-creator in all fields of reality. Man subjects to examination all that which exists independently of himself. As scientist, he probes deeply into the realities of the visible world, which he investigates, now in its entirety, now in its particular parts; as artist and engineer, he avails himself of the laws that govern it—those invisible bonds of relationship that link together cosmic realities—and strives in the artificial order to reconstruct nature as exactly as possible. In consequence of this re-creative activity man develops and improves his creative abilities, expressing these in the adaptation of his own forms to that part of reality with which he comes in direct contact. Upon such reality, too, he imposes his own predilections, bending it to his needs in all that we comprise under the head of art and technical knowledge.

Man, however, exhibits his genius most splendidly in the creation and development of the reality which pertains to his soul and to his whole personality, to his relations with God and with his fellow-beings, to religion and morality founded upon infallible truths and immovable principles. Aided by Divine Grace, he creates a new reality, a reality of values, a reality which hitherto did not exist in the physical universe, a reality that complements the work of the Creator. He completes that which God, pausing on the threshold of man's free will, did not wish to finish in order that He might not infringe upon this precious prerogative of man.

In the life of a man who aims at realizing this ideal which Christian culture reveals to him, there is neither quietism nor passivity. On the contrary, his life is characterized by constant activity. His efforts to control the earth and become master of

his own nature, his incessant striving to facilitate his social life and to base his relationship toward other people on terms of equity and love—everything which belongs to the essence of culture, has its source in the Eternal Law and is dictated by conscience. The fruits of his work in this respect are not the ultimate goal of his endeavors but only a means of rendering praise to God by creative cooperation in His activities.

Unhappiness, reverses in life, sufferings do not break him nor do they destroy his creative forces. They but make him to concentrate himself within; they inure his soul, strengthen and enrich it with new values; they induce him to view everything in the light of eternity.

Prosperity does not puff him up with vanity, or elate him, or muddle his thoughts; for he knows full well that everything in the world is trivial and destined to vanish as quickly as smoke. Furthermore, he does not for a moment forget that the more means and opportunities he has at his disposal the better and more effectively he ought to serve his fellow-beings. Influence, distinction, honors and tenure of high offices should only facilitate this work for him.

Sorrow, though it appears as a detrimental factor in releasing those impulses that tend to drag him down, acts, at the same time, as an advantageous factor in that it strengthens man's will to make good resolutions and lightens the labor making for beneficial progress. A serene mind, inward peace and contentment always attend him, and the hope of a great future fills his heart with joy.

Thus, Christian culture breathes a healthy optimism which keeps the human faculties freshly trim and ready for action. Its transcendentalism, being dependent on the relation of all mundane progress to supernatural values, safeguards it from the various shocks to which man is exposed. Due to this fact, Christian culture remains ever intact in its ideology. Its representatives may become depraved, the characteristic features of the culture manifested by them may degenerate, the whole country, in whose every pace its influence is marked, may retrogress, but the culture itself never suffers impairment nor does it ever decay. Its ideal and its characteristic standards remain immutable.

Its system of truths, principles and supreme spiritual values is immovable. It shines like a star from its height and as an ideal, it inspires people, always drawing them to itself.

b. Anti-traditional or Materialistic Culture

The second type of modern culture is the anti-traditional, materialistic culture. This is fundamentally different from Christian culture; for it discounts all values of the spiritual order and points to the enjoyment of earthly goods as the sole aim of human existence. However, before entering upon the discussion of its characteristic features and of the tragic state in which it now finds itself, let us review materialistic culture in its historical development, for in the earlier period of its conflict with traditional culture its objectives with their respective variations are revealed in stronger light.

Materialism, which serves as its base, appears rather early in the history of human culture. Then, however, materialists were few and far between and their influence confined to a very limited sphere.

In the case of the ancient Hindus, materialism emerges amid rather enigmatic circumstances, under the name of *Carvaka* or *Lokayata*. However, it did not find suitable soil among the Indian Aryans and, from the very beginning, became the target of such sharp and general criticism that, in the course of time, even the name of its founder was forgotten. Today, we are not certain whether "Carvaka" denotes the name of its unknown founder's pupil or whether, taking into consideration the freedom of unlimited sensual indulgence which it vindicates for its adherents, it indicates its characteristic feature.¹ We know Carvaka only from the numerous writings of thinkers of the different idealistic and spiritualistic schools who busied themselves with pointing out that its principles were devoid of foundation.

The pioneers of materialism among the Greeks were in the main Leukippos and Demokritos, the atomists, and with them

¹ In the latter case, the term "Carvaka" would be derived from the Sanskrit "caru-vaka"—sweetly uttered. The term "Carvaka," like "Lokayata," had taken on an approbrious meaning. It was used to denote a sophist, a disbeliever, or a hedonist.

Theodoros, known as Atheos, the representative of the Cyrenaic doctrine. Other thinkers, too, who were believed to be atheists, are known to us from the cultural history of this nation, as, for instance, the sophists Kritias and Euhemeros. These considered the belief in the gods to be the invention of some wily politician who, in his endeavor to deter people from committing evil deeds, had instilled into them the fear of the gods as higher beings that meted out punishment for wrong-doings. To maintain, however, that all the thinkers who did not acknowledge the pagan deities were materialists would be at variance with truth. Among them were many who, like Anaxagoras and Socrates, brought down upon themselves the reproach of atheism because their montheistic ideas were contrary to the pagan polytheism.

In Christian culture, down the long ages, from its very beginning to the decline of the Middle Ages, we behold a remarkable unanimity of thought and an astonishing solidarity of ideas. From this long period but one materialistic thinker is known to us. This is David of Dinant, who in his writings put forward a doctrine of materialism which, to tell truth, was by no means the ordinary one. It was unique; for, all in all, he acknowledged God, but on the basis of a materialistic pantheism.

Down through the centuries, materialism enjoyed the support of all those thinkers who, while not explicitly rejecting the ideal of traditional culture, undermined its foundations by disseminating their perverse views. To this class of philosophers (in ancient Greece) belong Protagoras and Gorgias, both sophists. They spread the doctrines of sensual subjectivism and relativism in an attractive form. This trend of thought is best typified by Protagoras' statement that "Man is the measure of all things."

Aristippus of Cyrene and Epicurus, the proponents of hedonism in ethics, likewise belong to this group. It is true Epicurus accepted the gods, but he excluded their activity from the world, of which he had formed a purely mechanical conception.

Neither may we pass over in silence the influence of skeptics such as Pyrrho, Timon, Aenesidemus, Agrippa and Sextus Empiricus, nor overlook the probabilism of the representatives of the Middle and Third Academies, Arcesilaus and Carneades, who by declining to voice a definite view paved the way for materialism.

In the XIV century the nominalists, who were also known as termists, created, too, conditions that were favorable to materialism. They attempted to show that there is no relationship between reality and reason founded on conceptions. According to them, the elements composing the reality of the world have a singular and concrete existence. Reality and reasoning, in their essence and nature, present no features that are common to both. Therefore, in the opinion of the nominalists, the view of the realists, namely, that there is a real foundation of universality in things corresponding to the universality of our intellectual representation of them, ought to be rejected.

Indeed, the line of thought pursued by the nominalists was not entirely new, for in ancient Greece this view had been already propounded, amongst others, by the Epicureans and Stoics. and later, in the XI and XII centuries, Roscelin and Abelard were breaking lances over it. But it remained for the XIV century to clarify this idea and give it general application.

The chief representatives of this later nominalism were Durandus of St. Pourçain, Peter D'Auriol, and particularly William of Ockam, who eclipsed all others by reason of his fame and the widespread influence he exercised on his contemporaries and on men who followed him in later ages. With absolute audacity and rigorous consistency he applied the principles of nominalism not only in logic and epistemology but even in psychology, metaphysics, and theology. Having rejected the principle of causality (indispensable in Aristotelian and Scholastic philosophy, as the principle upon which all investigations with reference to the extra-phenomenal world are based), he openly declared that it is impossible to prove by reason alone the existence of God, of the soul, or of any truths transcending the sphere of the senses.

According to him, we come to a knowledge of God, of the human soul, and of all extra-phenomenal truths only through Revelation. This recourse to Revelation was necessary if the Nominalists wished to maintain any union or solidarity whatever with traditional culture. But that sort of union was already much too frail. For, by assigning a separate department, that of faith, to problems which had to do with the existence and nature of God as well as the spirituality of the human soul, Ockam, by that very fact, put them completely outside the

domain of science, and thereby demolished the magnificent work accomplished during long ages by the cumulative effort of human thought. He destroyed the harmony which had existed till then between reason and revelation, between knowledge and faith, between science and theology. He sowed the seed of discord and disruption in human souls which, till then, had continued to develop harmoniously.

This removal from the sphere of reason of the most important and most vital problems, which are the direct concern of every man, this subtraction of them from man's range and transferring of them to a place where he can play no rôle, was a telling blow to Christian culture. It was this that inflicted the deep, bleeding wound on human personality, from which it has never recovered, but languished into an increasingly chronic condition of infirmity until today, after the lapse of five centuries, we find it reduced to a state of utter prostration.

Under the influence or nominalism, especially of Ockamism, which in learned spheres was regarded as the "via moderna" or modern drift, science soon began to lose its connection with religion. Metaphysical questions evoked a diminishing interest and became more and more estranged from the intellects of the time. The decay of scholasticism, which followed on the heels of its golden period, contributed in no small measure to this state of affairs. True, it was not a complete collapse; for in the sequel there arose not a few distinguished scientists, who, spiritually approached St. Thomas Aquinas, though they could not be compared with him for ingenuity of ideas. But, for all that, scholasticism lost the leading position it had held till then, and ceased to attract attention. Superfluity of words; the cultivation by authors, in their more and more numerous manuals, of frequently meaningless and finical dialectics, ornamented in careless fashion with plumed and often inappropriate expressions; and the fondness of the later Schoolmen for artificial construction—all this hid from view what was unquestionably worthwhile, sound, and really vital in the scholastic system. Furthermore, this condition tended to alienate from scholasticism those minds that desired new thoughts and fresh emotions garbed in a beautiful vesture of words.

Humanism, which spread in the XV century under the influence of Greek men of letters and scientists, added very

precious values to the Christian culture of Europe. It enriched that culture by imparting to it an exquisite form; it opened up new horizons for science and for art, simultaneously making those matters, which concerned man directly, vital problems. At the same time, however, humanism widened more and more the rift between faith and science. It lowered moral standards and spread indifference to religion, which infected with complete worldliness not science alone, but the whole of human life.

These subversive effects of humanism were marked, of course, only in the case of those persons who surrendered to it uncritically and unreservedly. But, alas, their numbers increased from year to year. This new tendency, with the undermining influence which it exerted, took on more and more features of modernity and progress. It lured minds into captivity and spread progressive desolation in the ranks of the Christian host.

Those who followed the practice of taking from this trend only what was true and valuable, in order to enrich Christian culture therewith, lost popularity and became less and less interesting to others. The desire to have unhampered liberty and to shape life according to the pattern of the heathen Greeks became increasingly general.

In this manner the breach between reason and Revelation, which under the influence of nominalism had come to exist in theory, was split wide-open under the influence of humanism and now became established in practical life as well.

All these adverse effects of humanism were so much grist to the mill of materialism, which, however, despite these tributary currents of opposition to Christian culture, was later to stand forth as a distinct movement phenomenon, absolutely consistent in its logical development.

Besides all this, there had appeared with increasing frequency during the Middle Ages certain revolutionary tendencies which aimed at overthrowing the hierarchy of the Church and setting up a completely new organization in Christian communities. Thus in the XII century the Catharists, known as Albigenses in France, and the Waldenses sowed the seeds of hatred towards the Pope, the clergy and the Church in general. They completely wrecked the culture which had been developed up to then. They razed its shrines to the ground and introduced a new system wherever they chanced to be.

In the XIII century, John of Jandun and Marsilius of Padua rejected the tradition of the Church. They proclaimed the principles of the people's supremacy in their writings and aimed at introducing national churches.²

In XIV-century England, the glowing cinders of dissension were fanned to flame among the populace by John Wycliffe. Under his influence, John Huss and Jerome of Prague became firebrands in Bohemia.

This undermining of the Church's authority, these attacks upon her hierarchy and these repeated appeals to the ignorant masses were not without importance for the later development of materialism.

To this development Martin Luther in the XVI century contributed most. Influenced by prevailing currents of thought, he built up from these a synthesis. In his system he endeavored to take them all into consideration and give each a place. Having become acquainted with Ockamism through his monastic professors, Staupits and Nathin, and also, a little later, through independent reading of the works of Gabriel Biel (died 1495) and of Peter d'Ailly (died 1420), as testified to by Melancthon,³ he accepted its chief principle about the impossibility of recognizing God and the human soul by the help of reason alone. From humanism he appropriated the claim of absolute liberty and of freedom from morality in life. Wycliffe, Huss, the Catharists, the Waldenses, and all manner of religious reformers with revolutionary impulses had awakened in him the spirit of opposition to the authority of the Church. They inspired in him the wish to do away with the hierarchy of the Church as well as its whole tradition and to translate the Holy Scriptures independently. These principles, which he had but freshly assimilated, assumed in his mind a religious aspect owing to the fact that, though wholly captivated with the innovations, he still retained a profound faith in the verity of Divine Revelation.

According to him, human reason is of itself incapable of recognizing either God or any of the truths that refer to life here-

² Dr. Geyer, *Die patristische und scholastische Philosophie*, Berlin, 1928, p. 615.

³ Hermelink, *Die theologische Fakultät in Tübingen vor der Reformation 1477-1534* (1906), p. 93; Dr. Geyer, *op. cit.*, p. 612.

after; human reason, he alleged, had become totally depraved in consequence of original sin.

For the same cause the will, too, is irresistibly inclined toward evil—so much so, that man is unable to accomplish any good deed whatever by his own effort.

All truths about God, man finds exclusively in Revelation in which he must believe. Besides that of faith man has no other duties. Therefore, he can retain entire liberty of action, he may behave as his nature prompts, he may sin and commit serious offenses. If he has a firm belief that God will not take into account these sins in view of the merits of Jesus Christ, he need not be disquieted about his salvation. Christ's atonement will cover all his transgressions.

Good deeds are therefore unnecessary. Faith alone suffices.

A more comfortable system for the people of the XVI century, it would have been impossible to devise! For, on the one hand, this system justifies the viewpoint of the Ockamists regarding reason's inability to recognize ultra-phenomenal truths as also the claim asserted under the influence of humanism of the right of everyone to live his own life with absolute freedom, after the fashion of the pagan Greeks; on the other hand, the system allows of all the advantages of faith without any of the corresponding obligations.

Under the impulse of this new theology the breach between faith and reason widened to the point where it affected the entire edifice. That culminating step amounted to complete capitulation and its results were literally disastrous to Christian culture, which, thereafter, resigning itself to the existence of the breach, began to lose the unity and cohesiveness that had characterized it up to then. Into the gap were now conveyed the ferment of dissension, the embers of strife, the spirit of revolution. Despite the impressively long tradition of which the old Catholic culture could boast, it fell into disrepute, and a new culture began to take shape, namely, Protestant culture, which in a short time assumed a definite expression.

This Protestant culture is characterized by an ever present pugnacious attitude towards Catholic culture, past and present. This attitude has been kept alive by an incessant revival of reproaches based upon fiction, or misunderstanding, by an abso-

lute agnosticism regarding the capacity of human reason, by subjectivism and rationalism in the realm of faith.

Protestantism, because of its principles, became a hot bed for all shades of liberalism in thought.

In the form of Pietism, its influence molded Kant, who, in accordance with its principles, expounded the key ideas of the transcendental method adopted in his philosophy. Indeed, his was not a materialistic philosophy nor even a positivistic one. In some questions, and particularly in the matter of recognizing God and the moral order, his ideology conserves an element of seriousness, being more moderate even than Protestantism. But in spite of this, it did immeasurable harm to Christian culture by conceding the utmost bounds to the formulation of extreme systems in all fields of philosophy.

From Kantism, accordingly, there soon sprouted a profusion of extremist systems. These linking themselves to others, which had tendencies of thought independent of Kant's philosophy, presented a united front in their common antipathy for metaphysics, in the almost fiendish hostility they showed towards everything not comprised within the compass of the phenomenal world.

In the second half of the XIX century the agnostic and positivist view of the world and its whole reality became general.

The mental and spiritual state, which developed under these new philosophical tendencies, was quite obviously favorable to materialism. The latter was encouraged, spurred on, and the way for it prepared. At first, however, it made its appearance somewhat timidly. Of the more famous names of its adherents barely two in the XVIII century are known to us, namely, La Mettrie and Holbach. In the first half of the XIX century it waned under the influence of the idealistic systems of Fichte, Schelling and Hegel, which were then prevalent. In fact, it lost importance to such a degree that it seemed destined to fade out of the picture altogether.

Meanwhile it was really but lying in ambush awaiting a more opportune moment to sally forth and subvert the very foundations of Christian culture with a heretofore unparalleled aggressiveness. That moment came with the collapse of the philosophies of Fichte, Schelling and Hegel. It was then that

materialism emerged from its ambush and went into action with unprecedented vigor.

This movement received unexpected reinforcement from those disciples of Hegel, who formed the so-called "leftist party" of his school. Strauss, Feuerbach, Marx and Stirner were the leading names. The works of these men were spread by an enormous number of popular editions which procured for them numerous readers. "Das Wesen des Christentums" (1841) of Ludwig Feuerbach made a particularly deep impression. In it the author recurred to materialistic doctrines to account for the origin of Christianity and of religious systems in general, laying special stress on the egoistic impulses said to be ineradicably rooted in man. Engels, the friend of Marx, expresses his appreciation of the book thus: "It is necessary to experience personally the emancipating force of this book in order to have a real notion of it. The gratification felt was general; we were all, for the time being, Feuerbachians."

Among the other disciples of Hegel, the most zealous exponents of materialism were Vogt, Moleschott, and Büchner. "Kraft und Stoff," first published in 1855 by Büchner, lived through many editions and reached not only the educated but also large numbers of the working class. This was the most read book till the end of the XIX century, and seems to have been the most popular scientific book of its time in Germany.⁴

Materialism assumed various forms according to the part of reality with which it was concerned and the principles in the light of which it was approached. For the materialist, the doctrine, that the whole reality of the universe and all phenomena manifested therein are explicable upon the exclusive basis of mechanical laws, was an immovable dogma.

With reference to the world about us, materialism proclaimed the law of the conservation of energy, which was held to exclude the activity of any immaterial agency. It made biology a department of physics and chemistry, thereby reducing the phenomenon and course of life to the same laws as prevail in the inorganic world. It transformed psychology into a physiology of the brain, ascribing all psychic phenomena to the activity of

⁴ Twenty-one editions of this book had appeared prior to 1904.

physical factors and making them mere functions of the nervous system. To explain the origin and development of life including that of man, it introduced the law of evolution. Mechanizing even the very history of the human race, it insisted that this was no more than a record of man's agelong struggle for existence.

In this way materialism decked itself out in physico-chemical, bio-mechanical, psycho-physiological, evolutionary, and economo-social plumes. But though affecting these and a number of other embellishments, it never receded from its original position.

This trend attained complete ascendancy in the second half of the XIX century. Favored by exceptionally advantageous conditions, it succeeded in passing itself off as a mark of progressiveness, securing, meanwhile, a firmer hold than ever upon men of science.

However, its success was not lasting, for by the close of the XIX century a vigorous opposition to it had already developed. In all branches of science where it had hitherto, apparently, held unchallenged sway, certain distinguished scientists began to call attention to its utter lack of fundamental principles. The application of precise scientific methods in the examination of theories to ascertain whether or not they merited recognition led to its downfall.

In physics and chemistry the existence of ultra-experimental factors that could not be explained by the help of mechanical laws was pointed out. In biology vitalism was revived in a new form due to new discoveries, particularly those of Driesch. Psychology broke loose from the cramping bounds of physiology; for further investigations revealed that a great number of psychic phenomena are to be found in the human consciousness which cannot be explained in terms of physiological processes.

A new worldwide movement was on foot; the refreshing breath of idealism, till recently stifled, quickened thought everywhere. In every field of science materialism suffered set-back after set-back until finally it had to give way.

In philosophy, too, the new movement is astir. In the XX century, particularly from the second decade onwards, it has been advancing in the field of metaphysics. Scholastic philosophy is reviving in a new form; idealism is awakening; one

philosophic system after another is being built on the basis of dualism and theism.

Materialism, however, though it has lost caste in the sciences and philosophy, has by no means vanished altogether, but has found a refuge in the minds of men who were either incapable of deeper thinking or unwilling to focus their attention on a serious consideration of themselves and the world about them—men accustomed to an unfettered will, men loath to acknowledge any moral curb pretending to shackle their lives.

Furthermore, it has continued to spread among the masses of the laboring class. Intimately connected with Marxism, materialism has had considerable success through Communism, which is one of the most effective means for destroying the existing order and introducing a new social system.

Harnessed to the chariot of Communism, materialism took on a belligerent attitude. Arming itself with terror and ridicule, it has proceeded to overrun all countries, its aim being the subjugation of the soul and the wholesale destruction of traditional culture. In recent times this belligerent materialism, allied with athism, is beginning to find support in letters and in some branches of science, especially anthropology, psychology, and ethics. Among the literary men of most of the countries in Europe and America, there are certain individuals who wage relentless warfare against everything possessed of a permanent character; such minds are naturally hostile to traditional culture. Their fixed resolve is to bring about revolutionary measures. In France, André Gide and the Dadaïsts belong to this class of writers. In anthropology and psychology, certain scientists, such as Alsberg⁵ and Ludwig Klages,⁶ are spreading vitalistic panromanticism. They pay unbounded homage to man's depraved impulses, and hold up the Dionysian man as the ideal and the pattern to be imitated; and they contrast the latter to Man guided by reason. In the domain of ethics, with some scientists, as for instance with Kerler⁷ and Nicolai Hartmann,⁸ the influence of Nietzsche is manifest. Very evident, too, is their postulatory atheism, which is said to afford man free

⁵ Paul Alsberg, *Das Menschheitsrätsel*, Dresden, 1922.

⁶ Klages, *Mensch und Erde*, Leipzig, 1920; *Vom Wesen des Bewusstseins*, Leipzig, 1921; *Vom kosmologischen Eros*, München, 1922.

⁷ D. H. Kerler, *Weltwille und Wertwille*, Leipzig, 1926.

⁸ Nicolai Hartmann, *Ethik*, Berlin-Leipzig, 1926.

scope for individual progress independent of any external restraint.

Thus, in spite of unremitting and damaging attacks, materialism survives, still striving to gain mastery over the mind and heart of modern man. With the help of the communistic movement and the support of large masses of working men who are being lured on by illusory promises, it is laboring even at this moment to destroy the whole of traditional culture; and upon the ruins thereof it plans to lay the foundation of its own culture and of its future domination.

Let this serve as a brief outline of the historical development of materialism and its ceaseless opposition to traditional culture.

We shall now direct our attention to its characteristic features.

ANDREW KRZESINSKI

(To be continued)

CANISIUS ALUMNI COLLEGE

I

In 1929 Lafayette College instituted the first alumni college. Succeeding years have demonstrated that this was not merely an ephemeral innovation in the scheme of higher education: opportunities for the continuation of education through alumni week-ends, lecture series, and forums have become established as an integral part of the college program.¹ It is the purpose of this paper to describe in some detail the program of an Alumni College developed at Canisius College, in Buffalo, N. Y.

In announcing the establishment of the Alumni College, the Very Rev. Francis A. O'Malley, S.J., Rector of Canisius, said:

"The purpose of the Canisius Alumni College is to assist our alumni in keeping informed of major developments in the subjects which interest them. These lectures and discussions on current problems are but the first step in a broad program which will attempt to meet the varying needs of all the alumni. Many of them desire to build upon their previous study; as adults, they recognize that education is a continuous process."

The Canisius Alumni College was conducted on Sunday afternoons for six weeks from February 20 to March 27, 1938, inclusive. In order to make it possible for the alumni to attend two lectures on one day, each of the six Sunday afternoons was divided into two sessions, with three lectures and discussions offered during each session. Thus, a total of thirty-six lectures were given in seven areas as follows:

1. The Contemporary European Scene.
2. Recent Trends in English and American Literature.
3. The Physical Basis of Personality (Biology).
4. Social Security.
5. Recent Trends in Chemistry.
6. Labor Relations.²
7. The N. Y. State Constitutional Convention of 1938.²

¹ Cf. the *Bulletin of the Association of American Colleges* (Vol. XXI, No. 4, December, 1935) for a description of plans used during the period 1929-1935.

² Three lectures were offered in this area.

The faculty comprised twenty-three lecturers, under the direction of the Alumni Secretary, drawn for the most part from the regular faculty of Canisius College. It is interesting to note, in this connection, that nineteen of the faculty of the Canisius Alumni College were alumni themselves. There were no fees, no credits, and no examinations.

II

In order to appraise the undertaking to some extent, an occupational analysis of those who came on one Sunday was made, attendance figures for the entire series were kept, and a questionnaire was distributed on the final Sunday to determine the reasons for their coming and to obtain suggestions with respect to a continuance of the program. The data thereby obtained are presented below.

Table I presents the data for an occupational analysis of those attending the Canisius Alumni College. The data should be considered as a sample, taken on the third Sunday. It is believed, however, to be typical of all sessions. On the Sunday on which the data were collected, 1135 persons attended sessions of the Alumni College; 557, or almost 50 per cent, returned the information recorded in Table I. From the table the following facts are clear:

TABLE I.—*An Occupational Analysis of Those Attending the Canisius Alumni College**

Occupation	Alumni		Guests		Total
	Men	Women	Men	Women	
Business	49	15	32	68	164
Clergy	5	—	—	—	5
Chemistry	11	—	1	—	12
Dentistry	2	—	—	—	2
Engineering	4	—	2	—	6
Journalism	4	—	1	—	5
Law	13	—	—	—	13
Medicine	13	—	1	—	14
Social Work	11	8	2	7	28
Students	7	2	1	4	14
Teaching	33	85	1	29	148
Unclassified	61	15	12	58	146
Total	213	125	53	166	557

*The data were collected on the third Sunday.

1. Alumni and their guests attended in almost equal numbers.⁴
2. More than half, or 312, were drawn from the fields of business and teaching. No other occupational area approached either of these.
3. The lectures were attended by a representative cross-section of the occupations which tend to be filled by the Alumni of Canisius College.⁵

If attendance may be considered a criterion of the success of the Canisius Alumni College, there can be no doubt as to the conclusion. Over six thousand persons attended the college, and on no Sunday did less than nine hundred come. The attendance at the weekly sessions for each area in which lectures were offered is reported in Table II. Inspection of the data presented in Table II reveals that the attendance was surprisingly even for any given series of lectures within a single field, as well as for each of the six Sundays considered as units.⁶ It will be noted, however, that the "high" in attendance was reached on the third and fourth Sundays. Although it may have been the result of the offerings and not of the time, the first hour proved to be more popular than the second. With the exception of one series of lectures, there was no marked falling off in attendance. It is clear from the data that lectures on the Contemporary European Scene and those on Contemporary Literature were the most popular, followed rather closely by the series on the Physical Basis of Personality. The above, considered together with other facts easily drawn from the table, seem to warrant the conclusion that alumni will attend a lecture and discussion series of the type given at Canisius College.⁷

What has been said to this point is corroborating evidence that a demand exists, on the part of the adult population, for opportunities to continue education. Intelligent fulfillment of this demand, however, necessitates understanding of its nature. In

⁴The alumni were invited to bring guests.

⁵The clergy constitute an exception which may be explained by the fact that sessions were held on Sunday afternoons during Lent.

⁶Figures reported for other Alumni Colleges reveal a tendency for attendance to drop noticeably as the sessions continue.

⁷Other indices of the success of the Alumni College are the following: All lecture series reported groups remaining for post-discussion; the library reported heavy demands for books mentioned by lecturers; and for one series, more than fifty individuals *bought* a recommended text of a technical nature.

TABLE II.—Attendance at Weekly Sessions of the
Canisius Alumni College

Field	Feb. 20	Feb. 27	Mar. 6	Mar. 13	Mar. 20	Mar. 27
At 3 P. M.						
Contemporary European Scene...	215	310	312	343	312	325
Physical Basis of Personality.....	182	185	190	204	195	225
Social Security	130	97	95	72	48	40
At 4 P. M.						
Recent Trends in Amer. and Eng. Literature	265	280	350	390	290	305
Recent Trends in Chemistry.....	65	64	63	61	60	58
Labor Relations	128	130	125			
The N. Y. State Constitutional Convention of 1938				80	62	53
Total attendance *	985	966	1135	1150	967	906

answer to a questionnaire distributed at the final session, 378 respondents furnished data with respect to the reasons for their coming to the Canisius Alumni College. In the order named, the following reasons were checked as the most important:

1. To be more conversant with contemporary affairs (254).
2. To learn more about the subject (237).
3. To improve cultural background (198).
4. To satisfy intellectual ambition (150).
5. To show loyalty to the college (64).

Although the reasons checked are not mutually exclusive, and although many individuals^{*} checked more than one reason for coming, it is clear that an interest in the contemporary and a desire to learn after the formal period of education is concluded are dominant.

In the same questionnaire to which reference has been made, respondents were given opportunity to indicate what subjects they would like included in the future, as well as the type of presentation preferred. Table III presents the list of subjects, in the order of frequency of choice, together with the number

^{*}The figures in Table II indicate the total attendance for both sessions; although the precise extent to which the same people went to both is not known, the best estimate places duplication at 60 per cent.

^{*}102 checked one reason; 124 checked two reasons; 72, three; 56, four, and 24, five. Since no opportunity was afforded to rank the reasons, the above ranking is based on the total frequency for which any given reason was checked.

checking each subject. If the list of subjects presented in Table III is compared with the curriculum of 1938, it becomes clear that the two areas drawing the largest attendance this year—Contemporary History and Contemporary Literature—are likewise first choices for the 1939 curriculum. Although the list of thirteen subjects retains those offered this year, more interesting,

TABLE III.—*Preferred Subjects for Future Inclusion in the Canisius Alumni College in Order of Frequency of Choice*

Rank	Subject	Checked by
1	Current History	230
2	Literature—Contemporary	151
3	Sociology	150
4	Psychology	147
5	Ethics	131
6	Government	127
7	Religion	120
8	Economics	96
9	Biology	78
10	Literature—Past	67
11	Education	62
12	Chemistry	35
13	Physics	27

perhaps, is the desire expressed for the inclusion of different subjects in the future. Noticeable here is the strong demand for such related areas as Sociology, Psychology, Ethics, and Religion. Each was checked by more than one hundred individuals. It should be noted, moreover, that these subjects rank in the first ten in the order of choice. If the 1939 curriculum of the Canisius Alumni College is to reflect the wishes of those who attended this year, it is evident from Table III that the three major areas of learning will be those of the social sciences, the cultural, and the religious.¹⁰ Of these the last would be a new inclusion. In the light of the inevitable core of the curricula of a Catholic educational institution, it is pleasing to note the demand for the inclusion of religious topics. . . . In the presentation of subjects in the future, respondents indicated, decidedly, a preference for the lecture-and-discussion method. Although other methods were checked, none approached in frequency of mention the lecture with opportunity for discussion.

¹⁰ With very few exceptions items written in by respondents were specific topics within the field of religion, such as, "Catholic Action," "The Papacy," "Catholic Evidence," etc.

In conclusion, it may be said that the feeling at Canisius College is that the Alumni College was a success. In view of the foregoing evidence, it is the intention of the administration to continue the Alumni College next year. That the alumni could be induced to come at first might be attributed to loyalty to the college; that the alumni continued to come must be attributed to the intrinsic merit of the program for them. Obviously, without the sacrificial cooperation of those who made the venture possible, failure might have prevailed.

But whatever evidence of success has been presented has concerned itself with the tangible and measurable. More important, however, are the imponderables. In this connection, only one is cited. In a recent article,¹¹ the Very Rev. Edward V. Stanford, O. S. A., President of Villanova College, wrote, "... our so-called privately supported colleges are, in effect, *public institutions* rendering a *public service* that is of tremendous importance today when a sound philosophy of government is under attack." From this point of view, the Alumni College, in harmony with democratic ideology, is a recognition of the obligation of the parent institution to keep informed its offspring—the alumni who are now in public life. And by rendering this service to its alumni and their guests, the college inevitably strengthens its public position.

A. RALPH CARLI.

¹¹ *The Catholic Educational Review* (Vol. XXXVI, No. 3, March, 1938), "Are We Headed for Governmental Control of Higher Education?" Pp. 154-160.

PROPOSING SOME OBJECTIVES FOR THE C. L. A. RELATIVE TO CATHOLIC LIBRARIANSHIP¹

According to the Constitution of the Catholic Library Association the object and purpose of this organization is to "initiate, foster, and encourage any movement directed toward the progress of Catholic Library Work." This is properly a broad and general statement, which stands in need of constant elaboration and clarification in accordance with the changing circumstances within our limited sphere of activity and the varying resources at our command.

There seem to be, however, a few broad concepts respecting the scope of our activities which are apt to remain rather constant. In this category, the following four points might conceivably fall:

1. The promotion of the interest of Catholic librarians and of Catholic libraries.

2. The promotion of the interests of Catholic readers in libraries of all classes.

3. The promotion of the interests of non-Catholic readers in their contacts with Catholic subjects and Catholic literary materials in all classes of libraries.

4. The promotion of higher standards of professional techniques in the treatment, administration, and service of Catholic literary materials in all classes of libraries.

The validity of this four-fold statement of the scope of our activities and the implications which follow from such a statement may best be judged by a brief analysis of the various elements involved.

CATHOLIC LIBRARIANS IN NON-CATHOLIC LIBRARIES

Catholic librarians in the service of non-Catholic libraries will look to the Catholic Library Association for notable assistance in the areas mentioned in points two, three, and four; namely, in the promotion of the interests of Catholic readers, in the development of better library techniques for the treatment of Catholic subjects and materials, and in assisting non-Catholic readers in their study of Catholic subjects and materials. Cath-

¹ Reprinted from the Proceedings of the Sixth Annual Conference of the Catholic Library Association.

olic librarians in non-Catholic libraries are naturally depended upon by the patrons of the library and by the library staff to afford expert assistance in all matters of Catholic interest.

LIBRARIANS IN CATHOLIC LIBRARIES—LAY LIBRARIANS

Librarians in Catholic libraries who are not members of religious orders will, of course, turn to the Catholic Library Association for aid and assistance on a much wider front. They will particularly appreciate any efforts the Association makes toward advancing salary standards in Catholic libraries; and in the light of the papal encyclicals on social problems, it is only fitting that Catholic libraries should set an example to non-Catholic libraries by establishing a minimum family living wage for their employees. Librarians are no less human beings than are coal miners. It seems fitting then that one of the objects of the Catholic Library Association should be to *advance salary standards in Catholic Libraries*.

Lay Librarians who hope to spend their lives in Catholic library service have a right to expect that the Catholic Library Association will take every reasonable means to protect them from the necessity of competing against the products of ill-qualified library training agencies. They have a right also to expect that the Association shall keep the administrators of Catholic educational institutions informed regarding the different types of accredited library schools and regarding the limited scope of the field of instruction in some of them.

LIBRARIANS IN CATHOLIC LIBRARIES—RELIGIOUS, CLERGYMEN AND LAYMEN

In respect to librarians in Catholic libraries who are priests or members of religious orders, much needs to be done to improve the status of such librarians in the institutions that they serve. A head librarian in a Catholic college should rank as they do in non-Catholic colleges on a par with the dean of the college or the head of a department. His academic and professional training should correspond to that of the dean or department head. Randall and Goodrich pointed out already two years ago in their study on *College library administration*² that the

² Randall, William M., and Goodrich, L. D., *Principles of College Library Administration*. Chicago: A.L.A., 1936.

time has passed when a college might be satisfied with a librarian who lacks a doctor's degree and the thorough training in research that is acquired in working for such a degree.

Some colleges conducted by religious, while employing trained librarians, place the control of the library in the hands of a religious devoid of professional training. The major usefulness and value of the trained personnel under such a chief is often thereby shorn away. The non-professional head librarian assumes the representation of the institution in the Catholic professional association, thereby lessening the potentialities of the association in carrying out effectively its professional responsibilities. One of the objects therefore of C. L. A. is to assist Catholic educational administrators to recognize the necessity and value of placing their libraries in the control of persons who are especially trained for the office and are the equals in scholarship, administrative talent, personality and physical appearance, of the best in their institutions.

Those of you who have read the pioneering papers on Catholic librarianship prepared by Dr. Foik in the embryonic stages of the life of this association will recall that he constantly urged and preached the professionalization of Catholic library service and that he sought to impregnate Catholic librarianship with the highest spiritual ideals. Those early efforts have produced fruit a hundred-fold. Nevertheless, the message has not yet reached into many quarters, though his doctrine has been repeatedly corroborated and reasserted by the highest authorities in the church. It still seems difficult for the officers of the Association to find enough trained talent to undertake the work that the Association must do through the services of individual members. The practice on a wide scale of giving the librarians in Catholic institutions so much work—often work that is not related to librarianship—that they can not devote some time to activities in the interest of the Association and of the library profession is to be deplored.

It is difficult to call to mind any other field of specialization in which collaboration with other specialists is so often the necessary condition of successful achievement in the advancement of the profession as a whole. It may be safely said that no satisfactory solution of the broader professional problems of Catholic libraries is possible without the collaboration of the profession

at large. At the present time, the most fundamental problem of Catholic librarianship is to make Catholic literature more readily available; and the only *thoroughgoing* means of accomplishing this first essential lies in the development of the cataloging and classification techniques for Catholic material on the same high standards that obtain for other types of printed material. When these techniques have been crystallized, then the bibliographical, reference, and book selection projects, which are so much needed, can be performed in a manner that will stand the test of time from the point of view of good professional form.

It is, of course, not intended to imply that bibliographical and book selection projects should be deferred. On the contrary, the preparation of bibliographical tools should be pushed with increasing vigor. A good line of Catholic bibliographical tools on several reading levels and a strong representation of competent Catholic experts on book selection in the A. L. A. will prepare the way for a better representation of Catholic titles in the leading book selection aids of the library profession.

To facilitate the consistent active participation of librarians who are members of religious orders in the professional projects of the A. L. A., the C. L. A. should meet often with the A. L. A. If this will be done, the N. C. E. A.^{*} will find that the C. L. A. will be in a position to afford it a more effective assistance in the solution of its library problems than has heretofore been possible. This cooperation with the N. C. E. A. is of the highest importance, and it is hoped that joint C. L. A.—N. C. E. A. committees can be established for college libraries, high school libraries, elementary school libraries and seminary libraries. For the best results a representative of each of these C. L. A. committees will arrange to meet with the corresponding N. C. E. A. committee at the annual meeting of the N. C. E. A. and a representative of the N. C. E. A. committees will arrange to meet with the corresponding C. L. A. committee at the annual meeting of the C. L. A.

To summarize the immediate objectives of librarians of Catholic institutions it would appear that the first and most necessary objective in this nascent period of Catholic librarianship is to promote more highly qualified leadership. This end can be at-

^{*} National Catholic Educational Association.

tained by urging Catholic institutions to place the administrative control of their libraries in the hands of librarians who have not only demonstrated exceptional qualifications for library administration and general leadership, but also have been trained in recognized library schools, and who by their active participation in the professional associations and by their writings for the leading library journals are becoming increasingly known, respected and influential in the profession at large. Schools conducted by religious communities and limited to the use of community talent for the choice of their librarians should select for chief librarian persons with high intellectual gifts and with the qualifications for leadership. They should be given more extensive formal training to make up partially for the wider experience which is not open to them. Special care should be taken in selecting the professional school which seems to employ the most distinguished professors of library science. When Catholic institutions come to be staffed with distinguished librarians, the C. L. A. will begin to do distinguished work.

Secondly, it is vitally important that the C. L. A. emphasize the fact that when libraries are administered by persons who have had neither previous library training nor experience, a complete lack of understanding by these administrators of the functions of the library and the qualifications needed for library positions will be evident, as has been demonstrated by Mr. Charles Brown, Iowa State College, in his study of the libraries of land grant colleges.*

Thirdly, the C. L. A. ought to strive to establish in the minds of Catholic educational administrators the principle that librarians (above all those destined for major positions in the library) like the members of the instructional staff feel the need of continuing study in their fields. Why should librarians be the only members of a college faculty who discontinue their formal professional study after a year or two at a professional or graduate school? There are many points about librarianship which the C. L. A. has the responsibility of making known to Catholic educational administrators. They ought to be informed that library school graduates have much to learn before they are fully quali-

*U. S. Office of Education. *Survey of Land Grant Colleges and Universities. The Library*. Bulletin No. 9, 1930, vol. 1, part 8.

fied to fill the important positions of librarians of college and university libraries, or of instructors in library schools. They ought to be informed that the assignment of a member of the instructional staff to duties in the library, or of the assignment of a librarian to instructional work (other than library or bibliographic courses) is wholly inconsistent with the duties required of the head of a functioning library; that the salaries paid to heads of libraries should correspond with the salaries paid the deans or the group of most highly paid full professors; that the previous experience of the chief librarians should have been in important positions in ably administered libraries of more than 100,000 volumes; that library service even in its more Catholic aspects is profoundly influenced by the profession as a whole and that consequently it is of tremendous importance that facilities be provided Catholic librarians to assume important duties and positions in the professional associations and for regular attendance at the meetings of these associations.

According to *The Tabloid Scientist*,⁵ organ of the Catholic Round Table of Science, twenty-seven papers by Catholic scientists were read at the 1937 meeting of the American Association for the Advancement of Science and among the institutional exhibits were three from Catholic institutions of research. May we dare to look forward to the day when Catholic librarians and Catholic libraries will match this admirable showing on the part of Catholic scientists.

COLEMAN J. FARRELL, O.S.B.

⁵*The Tabloid Scientist*, and *The Newsletter* of the Midwest Regional Unit of the N. C. E. A., should be followed closely by all Catholic librarians desiring to keep in touch with policies and trends in Catholic educational circles. They treat often of problems which are allied to our own.

A MUSICAL JUBILEE IN HOLLAND¹

Holland is preparing to celebrate a victory which has brought them the greatest honor, the victory of music in the school. Music taught by the teacher herself, a remarkable realization of modern pedagogy according to the principles of Mrs. Justine Ward. If the work of revival of liturgical music by children to which for the last quarter of a century Mrs. Ward has concentrated herself has taken on international importance of increasing interest it is because the method which she conceived and which La Croix has undertaken to explain to its readers at different times, is not only a method of great completeness both theoretically and practically of the study of music for the purposes of young children, but it is also, according to the expression of Dom Gajard, choirmaster of the abbey of Solesmes, a masterpiece of pedagogy in the psychological sense. (1 *Gregorian Review*, Nov., Dec., 1934.)

Our readers will remember that the object of the Ward Method is the musical education of children from the time of their beginning work in the elementary school and to arrive at an understanding of Gregorian Chant. The method pursued in the four books, which forms one integrate and complete breviary, extends over the whole period of the study of music in a scholarly way, beginning with the formation of the voice and of the ear, the science of Solfege, the study of rhythm to the end of the development of creative faculties in the child and its application to singing in the churches.

But the main characteristic of the Ward plan is the intimate connection between the teaching of music and that of the average subject of the school year in such a way that music is not treated as a separate art but is intimately related to the curriculum after the manner of history, geography and arithmetic and taught by the same teacher! The teaching of music, therefore, is not reserved to specialists, but is imparted to a student directly by the teacher in her daily contacts. The average teacher, imbued with courage and the will to accomplish the end, may easily satisfy all of the needs required in the teaching of harmony, melody and the aptitude to render religious chant. A great

¹ From the December 15, 1938, issue of *La Croix*, Paris, France.

Spanish musician has remarked that a teacher of elementary subjects may add music to her curriculum and teach it more easily and successfully than the professional music teacher because of the greater understanding of child-psychology which the former possesses.

This has been realized in Holland to the fullest degree during the last ten years, thanks to the introduction of the Ward Method. The school teachers, both lay and religious, have initiated the Ward Method and have become veritable apostles in the field of liturgical chant. Two hundred and fifty schools, teaching a total of thirty-seven thousand children, give instruction in this manner.

It is well to recall to memory the magnificent demonstration which was given by some fifty students from Horn in the Horticultural Hall in Paris on the 27th of April, 1935, presided over by the Minister of Holland and Dom Cozien, Abbe of Solesmes.

How many skeptics there were amongst the educated and the musicians, who acknowledged after this demonstration their amazement and astonishment. The following day, when Mass was celebrated by Dom Ferretti, former president of the Pontifical Institute of Music, drew a great crowd in the church of St. Dominic from those who had witnessed the events of the demonstration described.

In commemoration of the tenth anniversary of the foundation of the Ward Institute in Holland, a great festival was organized, and took place the 29th of December, 1938, in Haarlem under the patronage of the high civil and ecclesiastical authorities of Holland. This festival began with a Pontifical High Mass celebrated in the cathedral by his Excellency the Bishop of Haarlem. Mass was sung in the most authentic Gregorian manner by eight hundred children in the elementary schools of the city. The music was broadcast throughout France and America.

Perhaps, thanks to the works of Mrs. Ward, we shall see the younger generation raised in an atmosphere of true piety, singing their praises according to correct liturgy, which will bring back to the Church music, its true expression radiant of eternal beauty.

EDUCATIONAL NOTES

BISHOP GANNON STRESSES NEED OF MILITANT CATHOLIC PRESS TO GUARD CHRISTIAN INSTITUTIONS

The following statement was issued by Most Rev. John Mark Gannon, Bishop of Erie and Episcopal Chairman, Press Department, N. C. W. C., in connection with the observance of Catholic Press Month:

The Catholic Church in America has built majestic cathedrals and matchless seminaries. It has yet to build a great, powerful, Catholic Press. We have expended more than a billion dollars in establishing a school system of Christian education. We have invested, relatively, a pittance in our American Catholic Press. We can quickly lose all without the protection of a militant Catholic Press.

If ever there was a time in the history of the United States when the imperative demand for an intelligent, militant, Catholic Press was strikingly evident, that hour has arrived.

America is literally under the siege of an evil propaganda. With even more deadly devastation than organized infantry, artillery and airplanes inflict, the evil ideology of the century is rapidly destroying the beautiful old forms of American democracy of which we were always so proud.

Our American Constitution is attacked as a conservative instrument fashioned by some simple-minded colonials; our great industrial life has been exposed as a horrible evil and a mark of shame; our American farmers have been regimented like little children and, between gift checks and no work, thrown into a state of confusion; our educational system has almost completely removed God and Christian influence from the character-building of millions of American children. Obscenity in its most brazen form stalks through the land, both in literature and on the stage. The whole social and political structure of America, weakened by the loss of Christian education and morality, is now besieged by an evil ideology, call it any "ism" you wish, and we are shamefully unprepared to withstand the attack. Indeed, we lack the moral courage to fight and to discipline ourselves.

Frankly, the honest observer of current America must con-

cede that Christian tradition and practice is rapidly disappearing from American life and a social and political revolution is making America into a new pattern of some unholy design into which the promoters hope the threads of the Catholic Church are not to be woven.

We announce, from high places, the building of ten thousand new bomber airplanes and a new, powerful fleet of battleships, but we are silent about moral citizenship or punishment for intellectual treason and the evil of subversive propaganda.

In a civil shipwreck of this kind, the Catholic Church must take care of itself. Under like conditions, the Catholic Church in other lands could neither hold its membership intact nor escape the sea of persecution piling high upon it without a live, vigorous, intelligent, Catholic Press. There is no reason to think the Catholic Church in America can escape the same experience. Ten thousand able writers must be recruited; volumes of printed and spoken words of defense and attack must be distributed to appease and enlighten the discontented and to soften the fury raging among the misinformed and deluded.

The American people, both Catholic and non-Catholic, read, and read constantly. Perhaps no people in the world read so much as the American people. One has but to look at the newsstands and book stores to get a fair picture of what and how much the American people read. The teeming American millions are saturated daily with information from the secular press and the weekly and monthly magazines. These are often the vehicles for sinister propaganda of all sorts, sometimes for obscenity and frequently for anti-American and anti-Christian thought. Therefore, the American people, including the Christian portion, are secularized, modernized, and largely paganized.

We are infected with the germ of secularism and a whole series of maladies has developed in the political and social structure of the nation. Like a sick man, America appears to want to be made over into something different.

We find no difficulty in uncovering startling facts to substantiate the above analysis of American paganism and to reveal the secular corruption creeping into Catholic thought and practice. Let us look at the record of three recent polls: On birth control and divorce, in *The Ladies Home Journal*; and on Spain, by Dr. Gallup.

On these three questions, the Catholic Church, from the Holy Father down to its most humble Bishop, has taken a declared and positive stand.

Yet, to the question: "Are you in favor of birth control?" 84 per cent of the Protestant women who answered were reported as replying "Yes," and 79 per cent of all the women answering did likewise. *Fortune* put the question, "Do you believe in the teaching and practice of birth control?" and the answers given were: "Yes," 63 per cent; "Don't know," 14 per cent; and "No," only 23 per cent.

In February, in *The Ladies Home Journal*, the poll, in answer to the question: "Do you believe in divorce?" revealed that American women showed 69 per cent in favor of divorce.

In reference to the Spanish civil war, Dr. George Gallup, the Director of The American Institute of Public Opinion, polled the question: "With which side do you sympathize in the Spanish civil war, the Loyalists or Franco?" The figures were given as 76 per cent for the "Loyalists," 24 per cent for Franco.

These were the results for the country at large. Particular figures were given on Catholic votes in each poll. Interpretations of these figures have been seriously challenged. We cannot, however, escape the deeply disturbing fact that in each case some Catholics—and in numbers sufficient to have real significance—voted for birth control, for divorce and for the Spanish "Loyalists."

Of course, polls are subject to interpretation, but obviously it would be unreasonable to close our eyes to this record of current opinion. While no one today can be sure what is to happen tomorrow, there are signs and pulse beats a calm listener may detect. Thoughts, now but a whisper, may be startling headlines and news tomorrow, and, later on, laws governing society.

The only reasonable explanation to give to the above polls is that those American Catholics who express such shocking opinions do not subscribe to the Catholic newspaper. They read secular newspapers and magazines which evidently corrupt their Catholic thought and practice. Were they regular readers of Catholic newspapers, it would be impossible to hold such opinions.

Granting the Catholic Press is a most necessary instrument

today for the protection of the Faith, what means do you propose to make it produce more effective results?

My answer is "Subsidy by the Bishops." By subsidy, I mean financial support of the Chancery and that powerful leadership and Press support that only the Ordinary of the Diocese can give.

We need to support our Press so that the Diocesan Catholic newspaper may extend its circulation until one may truly say: "We deliver each week, a Catholic newspaper into every home of the Diocese, without exception."

Why stop with Catholic homes? During these critical times, why not deliver Catholic Thought and Practice into the homes of non-Catholics? Why not give the new Diocesan Bureau of Information the task of circularizing large groups of non-Catholic Americans with the Diocesan newspaper?

PLANS OUTLINED FOR N. C. E. A. MEETING AT C. U.

The officers and Executive Board of the National Catholic Educational Association met in Washington, D. C., on January 18 and approved arrangements for the Thirty-sixth Annual Meeting of the Association to be held at the Catholic University of America during Easter Week, April 12, 13, and 14.

The Convention will be formally opened on Wednesday morning, April 12, with Pontifical Mass in the National Shrine of the Immaculate Conception. This will be followed by a General Meeting in the Catholic University Gymnasium. Sessions of the various departments and sections will be held during the three-day period of the Convention on or near the Catholic University Campus as follows: College and University Department, McMahon Hall; Seminary Department and Minor-Seminary Section, Caldwell Hall; Parish-School Department, Gymnasium; Catholic Blind-Education Section, Mullen Library. The Secondary-School Department will hold its sessions in Trinity College Chapel Auditorium.

It is expected that the Annual Banquet on Thursday evening, April 13, will be an outstanding event of the Convention. Another interesting feature, the Commercial Exhibit, will be conducted in the Catholic University Gymnasium.

The Catholic Library Association will also hold its annual convention at the Catholic University during Easter Week.

General sessions will begin in the Catholic University Music Building on Tuesday morning, April 11, and will be followed by round-table discussions and luncheon sessions on Tuesday afternoon, Wednesday, and Thursday in the Music Building, Mullen Library, and at Georgetown University.

Both conventions are being held as a tribute to the Golden Jubilee of the Catholic University of America.

CATHOLIC THEATRE CONFERENCE SPONSORS PLAYWRITING
CONTEST

The Catholic Theatre Conference, federation of the Catholic drama groups of the United States, has announced that it is sponsoring a national playwriting contest, which opened on December 1 and will close on April 15.

A double purpose has inspired the Conference to undertake the competition: the stimulation of Catholic playwriting effort in this country and the commemoration in a permanent way of the martyrdom in the Far North which has gone down in the annals of missionary heroism.

Dedicated to the task of establishing a sound and superior Catholic Theatre in the United States, the Catholic Theatre Conference has chosen this means as a pioneer step in the creation and the promotion of an original Catholic play repertory. The Conference is convinced the Catholic Theatre Movement in the United States cannot advance very far if there is not realized an influx of Catholic plays by American authors as a depository of material from which the movement can draw for its activities throughout the nation. So far, such material has been sparse, and it is the hope of the Conference in the years to come to encourage and stimulate the writing of meritorious Catholic plays for production by Catholic school, college and Little Theatre groups. From the current contest it is hoped to secure superior scripts suitable for presentation by Catholic dramatic organizations sorely in need of material consonant with their objectives as Catholic theatre units.

An editorial in the current issue of *Catholic Theatre*, official publication of the Catholic Theatre Conference, deals with the second aim of the contest. It says, in part:

"It is a truism that the daily life of the Catholic Church and of her members, clerical and lay, offers material for drama un-

matched throughout the extensive *milieu* of human activity and endeavor. More particularly, the drama that is enacted every moment of the year by our heroic pioneers in the far-flung lands of the missions is pabulum scarcely touched by modern playwrights and in itself is a plethoric source of dramatic inspiration and material for Catholic playwrights seeking themes, plots and characters for dramas as yet unborn.

"Happy then, we think, is the selection of the mission tragedy in the Far North several years ago as the theme of our play-writing contest. Murder in the isolated, frigid wastes of the Arctic; the disappearance of the criminals; the man-hunt, the apprehension of the guilty natives—what more needs a playwright with dramatic acumen for the things that go to produce stirring drama? And above all is the haunting theme of spiritual and natural valor, of self-sacrifice, of love for mankind repaid by violence and death, renunciation of comfort and ease for the benefit of others. Here, indeed, is inspiration for great plays. And we hope that by next summer, when the contest has closed and the judges have made their selections of the best entrants, the scripts will be found worthy of the theme, that the great drama in the Northland will have become equally great drama in the Catholic Theatre of civilization."

The story, on which the competing scripts are to be based, deals with the murder of Fathers Jean-Baptiste Rouviere and Guillaume Le Roux, Oblates of Mary Immaculate, in the Far North nearly a quarter of a century ago. The murderers were two Eskimos, who later were apprehended after a dramatic man-hunt by Canadian Northwest mounted police and brought to justice.

The Catholic Theatre Conference finds itself happy to have a part in recalling and perpetuating the memory of the heroic missionaries who lost their lives in the course of their apostolate of mercy. It is happy to cooperate and collaborate with the Most Rev. Gabriel Breynat, O.M.I., Vicar Apostolic of the Mackenzie, in this worthy work of rearing a monument in literature to heroes worthy of the leading rôles they played in the Drama of the Northland.

The prizes will be as follows:

First, \$100; second, \$50; third, \$25; fourth, \$15; fifth, \$10.

The full story of the martyrs, the rules of the contest and other details are carried in the November issue of *Catholic Theatre* and may be secured by writing to the Secretary of the

Catholic Theatre Conference, whose headquarters are located at the Catholic University of America.

CHILDREN'S THEATRE OF NEW YORK

Hollywood producers, who interest themselves in pictures for children, must watch the Children's Theatre of New York. Witness "Snow White and the Seven Dwarfs." Mrs. Major's successful tour with this play was a forerunner of the Disney feature. Now Disney is planning to make "Peter Pan" into a feature-length picture. Recently he took his staff of 100 strong to a matinee of a Children's Theatre performance.

"Peter Pan," which the Children's Theatre is taking on a coast-to-coast tour, was presented in Washington for one performance only at the National Theatre Saturday morning, January 28.

A third play in the Children's Theatre repertoire has been announced as Shirley Temple's next vehicle. This is "The Little Princess," Frances Hodgson Burnett's well-loved story. The Children's Theatre production of "The Little Princess" is to be given at the National on Saturday morning, March 4.

Tickets for "The Little Princess" and the final play of the current season, Ruskin's "King of the Golden River," are on sale at the local office of the Children's Theatre of New York, 1734 F Street, N. W., Washington, D. C.

NEW DIOCESAN MAP

There has just been made available for distribution through the N. C. W. C. Publications Office a map of the Provinces, Archdioceses and Dioceses of the United States and possessions.

This three-color map, 32 by 48 inches in size, printed on heavy paper, suitable for framing, shows the provincial and diocesan limits together with boundaries of states and counties within these respective divisions. Prepared under the supervision of the National Catholic Welfare Conference, assisted by Rand McNally and Company, the map should prove invaluable in Chancery and other diocesan offices as well as in Catholic rectories, schools, colleges, seminaries, headquarters of religious communities, commercial houses, etc.

The price of single copies is \$5.00; \$4.00 per copy for two or more; postage prepaid.

SURVEY OF THE FIELD

Georgetown University will observe the sesquicentennial of its founding May 28 to June 3, the Very Rev. Arthur A. O'Leary, S.J., president, announced recently. The date was selected, he explained, so that alumni coming here from other cities might also attend the university's commencement exercises that follow the close of the sesquicentennial celebration. Georgetown alumni were requested to communicate with Dr. James S. Ruby, Jr., secretary of the National Alumni Association, Georgetown College. Plans include a banquet the evening of June 3 for alumni. Each department of the university will have an evening's program. . . . The first of what will eventually be a nation-wide system of scientific laboratories has been opened at Rosary College by the Institutum Divi Thomae, Cincinnati graduate school of scientific research, it was announced by the Very Rev. Msgr. Cletus A. Miller, dean of the Institutum. The new laboratory, which will be under the direction of Dr. George Sperti Sperti, internationally known Catholic scientist, and his staff, was opened by Sister Mary Jordan and Sister Mary Veronita, Dominican nuns, the first to be graduated by the Institutum, both receiving the degree of Master of Science. . . . The Most Rev. John F. Noll, Bishop of Fort Wayne, January 8 dedicated at Fort Wayne a new Central Catholic High School with a capacity for 1,400 students, which will mean a school desk for every available boy and girl of high school age in that city. The tuition will take care of only half the maintenance cost. The balance will be carried by sponsors of children, consisting of alumni and alumnae of the former Central Catholic High School for Boys, and two Academies for girls as well as by other men and women interested in the school. . . . D'Youville College, Catholic institution, Buffalo, which stresses training in sociology, has embarked on its first venture in public education with a free school on credit unions. It will be called the Cooperative Institute, and is under the direction of the Grey Nuns. The Oblate Fathers are co-sponsoring the institute, which is under the direction of the Rev. William J. Kelley, O.M.I. Father Kelley was appointed director of the school by the president of D'Youville College and by the Very Rev. James T. McDermott, O.M.I., the Provincial of the first American Province of the Oblate Fathers. Father

Kelley declared that this is the first free school on credit unions in the United States open to all without regard to race or religion. He said that Roy F. Bergengren, head of the Credit Union National Association, authorized the statement that it was the first school of its kind in the nation. . . . A ruling that pupils be excused from school during daily sessions to receive religious instruction at places and by teachers designated by their parents was passed at the last meeting of the St. Louis Board of Education, upon the recommendation of Superintendent of Instruction Henry J. Gerling. High school credits for such instruction will be allowed in accordance with the principles now applying to music instruction given by private teachers. Broadly speaking, this means that teachers and courses of study for religious subjects must conform to recognized standards. . . . Ven. Sister Mary Joseph, director of the Gallery of Living Catholic Authors, has given a number of lectures telling of the work the Gallery is trying to do in developing a living Catholic literary consciousness. To help to dissipate the ignorance of our Catholic people in regard to living Catholic writers, Sister Mary Joseph has devoted over two years of most intensive work in building up a repository of Catholic literary treasures. To date, the Gallery has in its files photographs, manuscripts, biographical and bibliographical data for more than 3,000 of the world's foremost Catholic authors. The Gallery aids efforts being made to provide Catholic book shelves in public libraries. The Gallery has no funds and depends on the voluntary offering of those who are anxious to perpetuate the Catholic ideal in literature. . . . The Rev. G. Dumas, Dean of the Fordham Graduate School, has announced a new course on "Cooperative Labor Law" by Dr. Heinrich Hoeniger, international authority on the subject. The purpose of the course is to study comprehensively the growth of principles and codes of labor law by comparing the experiences of leading industrial countries in Europe with the more recent developments in the United States. . . . The establishment of the Arthur T. O'Leary Scholarship by the administrative authorities of Manhattan College was announced recently by Brother A. Victor, F.S.C., president of the college. Awarded on the basis of an essay contest, the grant will cover the costs of tuition in courses leading to a bachelor's degree in the School of Arts, School of Science, School of Business or the School of Engineer-

ing. The essay on the subject "How a Catholic Boy Can Advance the Cause of Catholic Action in His Community" is limited to 1,500 words in length and must bear a post mark not later than midnight, April 1, 1939. . . . The work of teaching the youth of America the way to Eternal Truth, conducted for the past 85 years by the Xaverian Brothers, is regarded by the Brothers as an effective means of counteracting the efforts of Communists to strike out all religion from the hearts of youth. The Xaverian Brothers are this year marking the centenary of their founding by Theodore James Ryken in 1839. And in 85 years of this centenary the Brothers have conducted this type of missionary work in America, growing from a little community of two pioneers to nearly 500 Religious, carrying on and fulfilling the ideals of their founder. The Brothers conduct three Working Boys Homes—one in Detroit, one in Louisville, Ky., and one in Baltimore—where a home is provided for homeless boys employed during the day. There is one orphan asylum in Newton Highlands, Mass., for young boys of grammar school age. But the largest part of the work of the Brothers is teaching. It is the principal aim of the Brothers to give their pupils a Catholic education, well-grounded in matters of religion and faith. This work is being done in 19 parochial schools and five boarding schools scattered throughout the Eastern part of the country from Louisville to Bangor, Me. During the school year of 1938 over 9,000 boys came under the care of the Brothers. . . . Dr. Carlos E. Castenada, Latin American Librarian of the University of Texas, was elected president of the American Catholic Historical Association at its nineteenth annual meeting held in Chicago. Other officers elected are: The Rev. Edward P. McAdams, pastor of St. Joseph's Church, Washington, D. C., vice-president; the Rt. Rev. Msgr. Peter Guilday, Professor of American Church History at the Catholic University of America, secretary; the Rev. Dr. Joseph B. Code, Instructor in History at the Catholic University of America, assistant secretary; Miss Josephine V. Ryan of Washington, D. C., archivist; the Rev. Dr. John K. Cartwright, pastor of the Church of the Immaculate Conception, Washington, D. C., treasurer.

REVIEWS AND NOTICES

The Puritans, edited by Percy Miller and Thomas H. Johnson.
New York: American Book Company, 1938. Pp. xvi+846.
\$4.00.

Here is a portly anthology of writings produced by "the Puritans who settled New England and those of the next two generations who settled there." The editors, Professor Perry Miller of Harvard and Professor T. H. Johnson of Lawrenceville School, wisely restrict their interest to our Puritan writers of the seventeenth century. In this way unadulterated Puritanism may be known and judged from its records in prose and verse. After the pattern of the texts in this "American Literature Series" a general introduction gives the editors ample opportunity to discourse at large and learnedly on their subject. For this volume the introductory study has two parts: the Puritan Way of Life, with the Puritans as Literary Artists. The five sections that offer the detailed account of the Puritan way of life at times seem rigid with awe, as if the writer had to pause for breath in the process of doing reverence. Where both editors succeed in speaking their own minds without reticence, their genuine frankness, the ease of their learning, and the vigor of their moderation will clamp your attention with an interest of approval. Yawns of ennui will not multiply as you follow the editors' method of relating the works, theories, pomps and practices of our colonial Puritans to present-day thought and conduct. All this is truly illuminating, and not totally minus flickers of mirth.

When the Puritans speak for themselves, in the more than seven hundred pages of selections, this anthology's superiority is evident. Nine chapters are devoted to readings from material assembled under chapters entitled History; the Theory of the State and Society; This World and the Next; Manners, Customs, and Behavior; Biographies and Letters; Poetry; Literary Theory; Education; and Science. Each chapter has a special preface to introduce the contents, explain their relationships, and add a hearty increase of information. The editors have worked hard to make the student's and the reader's way less difficult. Their own enjoyment of their undertaking is felt in these clever

prefaces, in the brief biographies, and in array of notes gathered together at the end of the book. The Bibliographies for each chapter fill the last section of the volume. Primary sources are listed first; secondary works are in separate partitions. You do not have to agree with the opinions stated about many of the items in the bibliographies. Perhaps when they seem most naive, they are there to prod curiosity. The map of New England that fills the end papers is decorative and useful; there is comfort to the eye in its clarity, and an artistic pleasure in its vivid details.

The Puritans is a superb addition to the American Book Company's expertly edited volumes of Americana for students of our literature.

DANIEL S. RANKIN.

Building Minnesota, by Theodore C. Blegen. Heath and Company, New York: 1938. Pp. xii+466.

Minnesota has had a glorious past; and it will probably have a future despite the gradual disappearance of lumbering since 1905, the gradual decline in flour milling since 1915, and the Panama Canal, if conservation of mines and fields is practiced and if radicalism and high taxes do not drive the farm-owner to the wall and business out of the state. This story of Minnesota by Theodore Blegen, superintendent of the Minnesota Historical Society, and a professor at the university, is for the schools of Minnesota and for general readers interested in the state, but it is so well done that it might serve as a model for similar state histories and that it should be of interest to children in other states who would know of the Indians, grain fields, open-pit mining, flour-milling, and early lumbering when the tales of Paul Bunyan made light the labors of Hercules. Dr. Blegen knows the state, and he has put together a book that tells its whole story without exaggeration, with a good deal of dramatic force, and no signs of partisanship. In other words, contributions of men of all races and creeds are woven into the building of the commonwealth. The drama of Archbishop Ireland's colonies may dwarf the early Irish immigration, and one might expect a little more about Senator Shields, about certain contracting and railroad building firms, and a reference to Justice Pierce Butler, who with Frank Kellogg has attained the highest national rank

of any man from Minnesota. Again the German contribution could be enlarged. Despite all the races in the state's composition, it is noteworthy that the original pioneers, who came of native stock essentially with some money and a little knowledge of affairs, long dominated the foreign state in business, politics, capital and education, and impressed the North Star State with a New England-New York stamp.

The panorama commences with the "Minnesota man" of the scientists, the several thousand Indian mounds, the struggles between the Sioux and the Chippewa who won the timbered lake-country, and the arrival of French missionaries and explorers like Radisson, Grosseilliers, Jolliet, Fathers Marquette and Hennepin, Du Luth, De La Salle, and the later Vérendryes. For England there came explorer Jonathan Carver; and at Grand Portage was the old Northwest Company's outpost which did not give way to Fort William until the purchase of Louisiana. There followed the explorations of Zebulon Pike, the foundation of Fort Snelling (1819), the scientific wanderings of Giacomo Beltrami, Catlin's painting of Indian scenes, Schoolcraft's location of the source of the Mississippi at Lake Itasca, the adaptation of Father Baraga's Indian dictionary with the aid of Joe Renville, a squaw man, for the mission schools, the location of the American Fur Company at Mendota (incidentally the birth-place of the founder of this *Review*), and the rise of half-breed leaders like Rolette, who attracted wide attention when he came down on his dog sled from the Red River valley to the legislature at St. Paul, Fairbault, Provençalle and Bailly. Then the Red River carts came down from Winnipeg to St. Paul along the route of Jim Hill's, later Greater Northern Railroad. In 1858 the territory became a state.

Its annals become one of development of education, business, political parties, agrarianism in politics, the lumber industry, the opening of the Vermilion, Mesabi and Cuyuna iron ranges (which furnished as high as forty-six million tons of iron ore in a single year during the late war), the development of agriculture, wheat raising in the Red River valley, the control of the Republican Party, the alliance of farmer and laborer, and the appearance of newspapers and politicians. Of national figures the State of Minnesota has its offerings: Senator James Shields, Governor Alexander Ramsey, Ignatius Donnelly, politician, pro-

moter and writer; Jim Hill, "the empire builder"; Archbishop John Ireland, Governors John A. Johnson and Floyd Olson, Justice Pierce Butler of the United States Supreme Court, the Doctors Mayo of Rochester, William Windom, Charles Lindbergh, and Kanute Nelson. Naturally in a book such as this there is no stress on the exploitation of the state's resources in those older days when it was a matter of come-and-take-it. Valuable researches are possible: how the Merritt brothers lost the range to the Rockefeller interests, the bleeding of the farmers by the mills and elevators, and the rise of the timber barons.

RICHARD J. PURCELL.

Introductionis in Sacros Utriusque Testamenti Libros Compendium, by P. Hildebrand Höpfl, O.S.B. **Volumen Tertium, Introductio Specialis in Novum Testamentum.** Editio Quarto ex integro retractata quam curavit P. Benno Gut, O.S.B. Rome: 1938.

The appearance of this fourth edition of Father Höpfl's Introduction will please all those who have known and used the previous editions. The position of this learned Benedictine among Catholic biblical scholars is fixed, and perhaps more appreciated since his recent death. His text, so long an eminent help to theological students, and even to those who undertook more advanced work, requires no further praise. This new edition carries on well the tradition, and maintains the standard of excellence set by the original author. It needs but a cursory description by way of recommendation.

The preface to this volume informs us that the editors plan on abbreviating the section on General Introduction, confining it to one volume. If we may judge from the evidence of their work which lies before us, the volumes on Special Introduction, the present one dealing with the New Testament, a later to be devoted to the Old Testament, will be proportionately larger. They do not intend departing from the general methods of Höpfl except where obvious improvement is indicated. This is a wise decision. The preservation of a work of the merit and popularity enjoyed by that of Father Höpfl is in itself a contribution to biblical study.

One of the chief merits of this work has always been its careful attention to bibliography. The present editors intend bring-

ing this up to date, the current volume coming as far as the beginning of 1937. The help that this gives the student, particularly those who wish to carry their studies farther, cannot be overestimated. In some other regards the new edition improves upon the earlier. The outlines giving the content of the Sacred Books are much clearer. The historical data in the appendix has also been presented in a more attractive form. As improvements also must be mentioned the addition of indices for both subject and author, the wider treatment of some important questions, and even the slight modification of some positions taken in the former editions.

One acquainted with the work of Father Höpfl will notice a change of tone in the new edition, particularly in that the author shows himself somewhat more inclined to accept modern views, and to offer his own thought on many vexed questions. It may be questioned whether this attitude is an improvement on the more objective disposition of the original author. Certainly it exposes a textbook to more criticism, especially when it has to be expounded by professors, who themselves may have settled opinions. Thus, for instance, not every professor of Scripture may be willing to agree with the way in which Father Gut works out the solution to the Synoptic Question.

But this is a minor defect, if it is a defect at all, and does not interfere with the general excellence of this text. The workmanship is indeed in the spirit of Father Höpfl, and to say that is to say much in its favor. The text supposes in the students who will use the book a high standard of thought, and a thorough scientific approach to the subject. This of itself should recommend the text to all advanced students of Scripture. Perhaps the wider employment of such a scholarly Introduction might raise to a higher level the work done on this subject in our seminaries.

WM. L. NEWTON.

Canoe Country, by Florence Page Jacques. Illustrations by Francis Lee Jacques. Minneapolis: University of Minnesota Press, 1938. \$2.50.

A man and his wife went on a trip, a vacation jaunt. Unusual is the word for them and their journey. He is Francis Lee Jacques, an artist associated with the American Museum of

Natural History in New York, whose latest work is the painting of South Pacific Birds for the new wing of the museum. She is Florence Page Jacques, an author of distinction in verse and prose. And *Canoe Country* is their work. The wife did the writing; the husband made the illustrations.

The diary of Mrs. Jacques, converted into a continuous narrative for the book, begins in New York. The time is February. The reason: a decision to have a vacation in Minnesota's canoe country. Take this for a prologue. During August the two travelers are in Duluth. Preparations for a three weeks' canoe ramble in northern Minnesota and adjacent Canada have been thorough. The essentials that fill the three packsacks are listed. Edna St. Vincent Millay should be proud to know a copy of *The King's Henchman*, minus the covers, was an essential. Three paper-bound reprints (titles omitted) with note-book excerpts from the records of early explorers are classed as essentials, too. Mrs. Jacques certainly read all the accounts of the country she was to enjoy in a canoe. Mention of Radisson, Du Luth, and La Verendrye may compel some readers to discover the full records of these explorer-writers. Her references to "the quaint journals of traders" will inform many of the journals of Peter Pond, Hugh Faries, Nicholas Garry, and Macdonell. Mr. Jacques, whose familiarity with this canoe country dates from boyhood, seems to have accepted his wife's book-knowledge good-naturedly.

From Duluth the intrepid couple went to Winton, a day's train ride. Locate Winton on a map of Minnesota before you start reading this book or looking at its perfect illustrations. The fun begins at Winton. While you are enjoying this diary and its pictorial accompaniment, and long afterwards, too, you will experience the sharp variety of contrasts the canoe country offers—countless islands, rugged waters, startling cliffs, the peace of solitude, the turbulence of storms. You will be wishing you could know, as these vacationists do, Crooked Lake and Curtain Falls, Bottle Portage and Bear Trap River, Iron Lake and the camping site "on a jagged island in Lac la Croix." The drawings vibrate with life, radiate serenity, or show the mood of the occasion by day or night. The vigor of nature in this northern wilderness, its sights, sounds, and smells, are in the text or the pictures. Streams and cliffs, trees and rocks, fish,

birds, and animals—you will miss nothing. Wolves prowl and howl, loons skim furiously along the surface of a lake, beavers work, moose move majestically, bears hurry, porcupines swim, eagles circle aloft, small birds flicker and sing.

The book is an education in nature. The trip had its dangers, even a prelude to disaster. In spite of that, who will not agree: "What a way to travel—no trains to catch, no traffic to annoy, no towns to reach by evening, no appointments to remember. Freedom surrounds us. We are finding more than peace here." To borrow a phrase from the author, it must be said that the book is written and illustrated with "an intense lucidity."

DANIEL S. RANKIN.

Books Received

Educational

A Study of Environmental Stimulation. An Orphanage Preschool Project. Iowa City, Iowa: University of Iowa Studies. Pp. 190.

Ade, Lester K.: *Major Issues in Financing Education in Pennsylvania.* Harrisburg, Pa.: Penna. Department of Public Instruction. Pp. 99.

Cole, Luella, Ph.D.: *Teaching in the Elementary School.* New York: Farrar & Rinehart, Inc. Pp. xiv+518. Price, \$2.50.

Griffith, Coleman R.: *Psychology Applied to Teaching and Learning.* New York: Farrar & Rinehart, Inc. Pp. 650. Price, \$2.60.

Kandel, I. L.: *Conflicting Theories of Education.* New York: The Macmillan Company. Pp. xiii+177. Price, \$1.50.

Oregon State System of Higher Education: *Biennial Report, 1937-1938.* Eugene, Oregon: Oregon State Board of Higher Education. Pp. 286.

The Intelligence of Preschool Children as Measured by the Merrill-Palmer Scale of Performance Tests. Iowa City, Iowa: University of Iowa Studies. Pp. 150.

Textbooks

Curtis, Francis D., Ph.D.: *Third Digest of Investigations in the Teaching of Science.* Philadelphia: P. Blakiston's Son & Co., Inc. Pp. xvii+419.

Glenn, Paul J., Ph.D., S.T.D.: *Cosmology*. St. Louis: B. Herder Book Co. Pp. 338. Price, \$2.25.

Kierzek, John M.: *The Macmillan Handbook of English*. New York: The Macmillan Company. Pp. 430. Price, \$1.25.

Oxford Rapid-Reading Spanish Texts: *Cuentitos Fáciles; Cuentitos Orientales; La Mariposa Blanca; El Periquillo Sarniento*. New York: Oxford University Press. Pp. 62; 62; 60; 68. Price, \$0.30 each.

Reed, Rachel: *Introducing the Past*. Boston: Little, Brown and Company. Pp. xiv+651. Price, \$1.68.

Urch, Erwin J.: *Scaling the Centuries*. Boston: D. C. Heath and Company. Pp. xxi+838. Price, \$2.12.

General

Association of Life Insurance Presidents: *Proceedings of 32nd Annual Convention*. New York: Association of Life Insurance Presidents, 165 Broadway. Pp. 239.

Catholic Central Verein of America: *Official Report of 83rd General Convention*. St. Paul, Minn.: Wanderer Printing Company. Pp. 158.

Goodwin, Sister Mary Clare, C.S.A., Ph.D.: *The Papal Conflict with Josephinism*. New York: Fordham University Press. Pp. xiii+157. Price, \$2.00.

Leclercq, Jacques: *De la communauté populaire*. Paris: Éditions Du Cerf, 29 boulevard La-Tour-Maubourg, 29. Pp. 96.

Little Office of B. V. M. Miniature Edition. New York: Benziger Brothers. Pp. 264. Price, Cloth, \$0.40; Leather, \$0.75.

Next Steps Forward. Taxation, Old-Age Security, etc. Washington, D. C.: National Home Library Foundation. Pp. 219. Price, \$0.25.

The Review of Politics. Notre Dame, Ind.: The University of Notre Dame. Pp. 110. Price, Yearly Subscription, \$2.50. Single copies, \$0.75.

The 1939 Franciscan Almanac. Paterson, N. J.: St. Anthony's Guild, Franciscan Monastery. Pp. 695. Price, \$0.75.

Welday, Roy A.: *Your Automobile and You*. New York: Henry Holt and Company. Pp. xiii+251. Price, \$0.88.